The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLI. WHOLE NUMBER, 1290.] NEW YORK, DECEMBER 6, 1855. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows :—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8¾ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

DECEMBER.

9	Second Sunday in Advent.
16	Third Sunday in Advent.
19	Ember Day.
21	St. Thomas's Day.
	Ember Day.
22	Ember Day.
23	Fourth Sunday in Advent.
25	CHRISTMAS DAY.
26	St. Stephen's Day.
27	St. John Evangelist.
28	Holy Innocents
30	First Sunday after Christmas.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

December 9th.—SECOND SUNDAY IN ADVENT.—A. M., Church of the Annunciation, New York.

December 11th, Tuesday.—A. M., St. George's, Schenectady, Northern Convocation.

December 13th, Thursday.—A. M., Annandale, Red Hook. P. M., Myersville, Red Hook.

December 16th.—THIRD SUNDAY IN ADVENT.—A. M., General Theological Seminary.

December 23d.—FOURTH SUNDAY IN ADVENT.—A. M., New York, Stated Ordination. P. M., Church of the Transfiguration.

January 6th.—EPIPHANY.—A. M., St. Michael's, Brooklyn.

January 13th.—FIRST SUNDAY AFTER EPIPHANY.—A. M., St. Paul's, East Chester. P. M., Trinity, New Rochelle. E., Mount Vernon.

New York.—On Saturday, December 1st, the Rt. Rev. the Provisional Bishop held a Special Ordination in the Church of the Holy Communion in this city, and admitted the Rev. J. H. Hobart Brown to the Holy Order of the Priesthood. The Rev. Dr. Crusé and the Rev. Dr. Van Kleeck read Morning Prayer, Rev. Mr. Diller reading the Lessons. A sermon was preached on the occasion by the Rev. Dr. Brown from the text, "I preach Christ and Him crucified." The candidate was presented by the rector of the Church of the Holy Communion, the Rev. Dr. Muhlenberg. There was a large body of clergy present, and the services were of an interesting character throughout.

THANKSGIVING DAY.—Sermons appropriate to the occasion were preached in most of our city churches, and the services partook of a more festival character than is their wont. We are sorry that we cannot mention one even, among the numerous houses of God in our city, in which the Blessed Sacrament was administered on this day. Surely nothing could give more adequate completeness to our Thanksgiving than the celebration of this high Eucharistic Feast at such a time. The poor were specially remembered in many places. On the evening before Thanksgiving Day, we learn, a number of poor people assembled at the Church of the Holy Communion, and at the conclusion of Evening Prayer were addressed by the rev. rector; after which they were led into the House of the Sisterhood connected with the Church of the Holy Communion, and received, each one, a liberal share of the "good things" wherewith to furnish forth the Thanksgiving dinners. The poor of Holy Innocents parish, we are informed, were supplied in like manner.

Pennsylvania.—(*From our own Correspondent.*)—[*The following communication ought to have appeared last week, but was received too late.*] This (November 22) is Thanksgiving Day in Pennsylvania. The day has been observed in about the usual manner in Philadelphia. The larger places of business were closed all day, many of the smaller were closed during the latter part of the day only. The churches and meeting houses of almost all sorts were open for a morning service. At the request of the diocesan, the alms offered were for the Church Hospital. In some of the churches such offerings were made as will stand the institution in good stead. This hospital was founded a few years ago, and, although its means are, as yet, *very* moderate, it has been doing much service. The neighbourhood in which it is requires such an advantage as it affords, being far removed from the hospitals previously existing. The only disadvantage in this, is the distance and consequent difficulty of access to those who take an especial interest in it as the Church Hospital. That such an institution is needed will appear by looking at the last report. It will be found that two hundred and eighty-nine (289) in-door patients, and nine hundred and ninety-eight (998) out-door patients were treated, or prescribed for, during the preceding year. The number of in-door patients might have been much increased but for two wants, the want of accommodations and the want of means. The building now occupied is not only too small for the hospital's needs, but it is unsuited for its purposes, being nothing more than a dwelling house converted to hospital uses. This building, with the grounds about it, was the munificent gift of two sisters, a gift which really set the hospital into active operation. The managers are very desirous of beginning a building better adapted to their purposes, intending to proceed slowly with it, as the means may be provided for that object. There seems to be some likelihood of their being enabled to do something soon, for among the alms for the hospital was one offering of a thousand dollars, which may be a good addition to the small existing building fund. It is a pity that such an institution as this should have to come before the Church with a beggar's petition signed by the diocesan, confessing that it has gone beyond its means, and trusting that it may be sustained in so doing, by the promptitude of Churchmen in furnishing the means to pay the debt and meet the current expenses. Such a course should not be necessary. Every right-minded Churchman must be glad that there is such an institution as this hospital, to which he can send many cases of destitute sickness that could not be properly cared for in any other way. It is truly painful to hear men speak, as they so often do, of the sick poor and the destitute, as if their poverty and their sickness should make them entirely careless about anything except mere "creature comforts" or medical advice; as if, because they must needs go to an hospital, or ask for the charitable aid of their more fortunate neighbours, they must therefore forget all their religious habits and repudiate all their Church predilections. Now, part of the object of this hospital is to obviate the apparent necessity for thus thinking and speaking, for its charter has as object 3d—"To provide the instructions and consolations of religion, according to the principles of the Protestant Episcopal Church, for those who are under the care of the institution." In furtherance of this object a chaplain has been appointed, who ministers to the sick on Sundays, and on such other occasions as may be necessary or convenient. "The funds," it seems, "have not been sufficient to justify the appointment of a chaplain who shall devote his entire time and powers to the service of the sick and convalescent in the house, and the population of the neighbourhood." While this is the case, of course, a partial service must be put up with. But how very desirable is it that a chaplain's whole time should be devoted to such an institution. How very much more than desirable is it that there should be the ever-recurring service of prayer and praise morning by morning and evening by evening. Can it possibly be that we have no faith in the efficacy of intercession? or can we suppose that Sunday intercessions are to do for all the week? or do we really believe that the private prayers of the sick and those about them are of more consequence than the prayers of His own servant, offered up before His throne, in the holy place where He has put His name, and where He has promised to be? Such was not the notion of Bishop Patrick when he taught us "that if we have respect to ourselves in our prayers; and the good we derive thereby upon our souls and bodies, and all our concerns; it leads us to the public prayers, as likely to be most prevalent." How desirable, then, is it that such an institution as this should have its own chapel and its own chaplain, one who has nothing to do with the neighbourhood—that ought to be the care of the local clergy—but whose whole time and strength should be given to "the sick and convalescent in the house." That will be enough for any one. The hope is expressed that the time is not far distant when this very important institution, with its awfully cumbrous name,* may have ample means, and ample room, to do all the vast amount of good for which it was founded.

Philadelphians do not confine themselves to church-going on Thanksgiving Day. The places of what are called public amusements are all ready to-day with extra bills of fare, for the attraction of the sight-seers; some excursion parties for the rovers, and quite an amount of "target practice" for the pleasure of our citizen soldiery. Among these opportunities for the amusement of the people in general, those for the select few should not be omitted. For instance, there is to be an exhibition of forensic skill in what is called Concert Hall, where sundry knotty questions are to be discussed; such as "Will the incoming Legislature repeal the restraining liquor law enacted at the last session?" and "Should the Liquor League rule Pennsylvania?" At this "Entertainment," as the advertisement styles it, the Rev. Dudley H. Tyng, Mr. John Chambers, and others, are to do the debating. The question, "Shall the Total Abstinence League rule Pennsylvania?" was omitted from the programme as irrelevant. There is also to be a meeting to-night of Sunday school teachers, &c., to take into consideration the present deplorable state of the youth of Philadelphia. Such a meeting may have a hard task before it, for it is most likely that it entirely overlooks what may well be considered as the root of all the mischief, viz., the godless Public School system, to which the people of this city, and, perhaps, this State, are getting so thoroughly attached, that men are almost afraid to open their mouths in the most gentle opposition, lest they be sent to the asylum as confirmed lunatics. But this is too large a subject for the present, and must be left till some other time.

On the Twenty-fifth Sunday after Trinity, (being the last Sunday of the Ecclesiastical year,) an Ordination was holden by the diocesan, in St. Andrew's Church, Mantuaville, when two gentlemen were admitted to the Diaconate. One of them, Mr. G. B. Allinson, has been, for some time, assisting the rector of St. Andrew's as lay-reader; the other, Mr. D. B. Smyser, is from Mauch Chunk. On the same day the Bishop held a Confirmation in the same church, when fifteen persons received the "laying on of hands."

[*From our own Correspondent.*]

Philadelphia is behind her neighbour New York in at least one point, viz.: the division into parochial districts. The diocesan was desirous to get such a division made, but the opposition of many of the "city clergy" was too great to allow its being effected at the time. The matter has not been given up, it has been in abeyance only, and it is to be hoped that, so soon as that recovery of health, which the Bishop is now about to seek, shall have been obtained, the subject will receive from him that attention which it deserves. The "city clergy" are far too much like rival tradesmen, who think that every customer gained by a neighbour is so much loss to themselves, and who can agree in nothing so well and heartily as in preventing a new comer from obtaining a place of business, or, having succeeded in that, keeping if possible all the customers from him that are, as they say, worth having. Of course the "city clergy" are not all alike: some of them stand on so high an eminence that they can afford to allow all attempts at what is sometimes called intrusion to pass unheeded, but others object to projects that they think at all likely to interfere with themselves. This feeling manifested itself very plainly in the opposition to the division proposed, although it was intended for the better prosecution of missionary work, and had no designs upon the present Congregational system. As matters now stand, the rectors have their cures wherever "their hearers" may take up their abode, and their own residences have not, necessarily, any relation to their churches. There have been, at times, one or more city missionaries, whose business it was to look up the stray sheep; to attend to their bodily wants, as well as to their spiritual; to induce them to send their children to Sunday school and to go themselves to Church. But in a population of over five hundred thousand souls, what could one or two or half a dozen men do with no division of labour—with no limits within which to operate, but every one at the call of every person who might hear of his name and residence, going incessantly from one end of this widely extended city to the other. The natural consequence of such a state of things has followed, and every attempt at a City Mission, so called, has been a total failure: at least in so far as producing any permanent effect on the rapidly increasing out-lying or extra-parochial population. The want of such a division of territory is felt at all times, but especially in the winter season. During the winter there are so many more poor souls out of employment and in want of the bare necessaries of life, and there cannot be a reasonable doubt as to the great trouble attending the proper alleviation of their wants arising from this source. Many times they do not know where to go for aid or advice; the churches are shut up all the week, and the clergymen live, they know not where; or if they do find them out they are almost afraid to disturb them in their parlours among their friends, and they do not always like to be told to stand outside the door until a servant shall take in a message and bring an answer. The few clergy who do attend at their churches every day, and some do so morning and evening, can, it is thought, vouch for the truth of the assertion, that there is a great number of poor and needy people who have no parochial connection, in the ordinary sense of that term; for what is it, here, to have a parochial connection, under our pew system—it is to have one's name on the warden's books—to come up duly at Lady-day and Michaelmass to pay the pew rent—this is to be a parishioner. And woe betide the poor soul who cannot do so. Now, the assertion is risked, that there are as many men, women, and children, who, by their birth and education, belong to the Church, but who, from various circumstances, have no such connection as those are who have; and it is distinctly said, that it is not right that these should either be neglected entirely or come into the hands of those who, from their being only men, cannot be in every quarter of the city at once, and have neither the physical ability nor the money at command, which are necessary to examine into and furnish relief for their necessities. But if this extensive, and rapidly extending city, were properly divided into parochial districts, and if the clergy belonging to the churches in these districts should attend, as they ought to do, at their churches on every "common day," as well as on "Sundays and other holy days," then and there to minister to the wants of those of their own district, or, when others applied to them, send them to the proper parties, how much easier would be the attention to the poor and the distressed. What need, then, would Churchmen have for such wretched substitutes as are Union and Provident Associations; then would there be no bowing and scraping on the part of city missionaries, to some self-elected man or woman managers, whose only bond of union is to obtain the money of the members of the Church; and when the poor of the Church apply for their aid, to superciliously send them away empty, with a reference to some church or clergyman who, they understand, gives liberally to the distressed. They are called *wretched* substitutes, for they are things of shreds and patches. They are, and from their very nature they must be, destitute of the first great principle of doing good. They do good of a certain kind; they alleviate physical want, and that is all that can be said for them. They do not do even that to the poor of Christ, but only to the suffering, as one would to the brute by the wayside. Perhaps some of them say, "We send out missionaries to solace these people." Do you? Who gave you authority to send out missionaries to anybody, and, most of all, what right have you to send such to the baptized members of Christ's Body, who may happen to be in need and necessity? "Send them yourselves," say they. "There's the rub!" Churchmen do not send out themselves, by themselves, to their own. Let them see to it that they do so soon, for if they do not they will have a heavy reckoning to pay.

Connecticut.—ST. PAUL'S MISSION CHAPEL, NEW HAVEN.—The Rev. Mr. Sill delivered his farewell discourse in St. Paul's Chapel on Sunday, the 25th ult. The occasion was one of great interest, and the building very much crowded. The Rev. Mr. Sill took occasion to review the origin and the growth of the congregation which had been collected at that chapel, and gave a clear and satisfactory report of his labours in its behalf. They appear to have been immense, and, no doubt, have been crowned with great success. A liberal contribution was presented him by the congregation, and the grief at parting with their revered teacher was painfully manifested by "the widows and fatherless" whom he has visited, clothed, and fed, in their poverty and affliction. But few (says the New Haven *Register*) know the amount of labour which this devoted clergyman has rendered in his capacity as pastor, and which has earned for him the gratitude and prayers of many a humble heart, which will follow him to his new engagement near Tivoli, N. Y. It is reported that Mr. Sill is to take charge of a missionary church, under the auspices of Mrs. Wm. B. Astor, of New York. Rev. John S. Dewey has, for the present, the charge of St. Paul's Mission Chapel.

From a description of the recently consecrated Christ Church, Watertown, given in the *Calendar*, we learn that the edifice is Early English as regards the style of architecture, and consists of nave and aisles, 80 by 56 feet, with buttressed tower on the north-west corner of three stages, surmounted by an octagonal belfry, and terminated by a spire—the whole rising to an elevation of 150 feet. The building stands so that orientation is preserved. The site is favourable, being the highest ground in the centre of the village, which renders the church a conspicuous object at a distance of several miles. The chancel is properly separated by step and rail, and is decorated with pannelled screen, grained and gilded. It is furnished with Altar, Bishop's chair, and sedilia, of black walnut, which is the material of which the reading-desk, pulpit, gallery front, and pew-cappings are composed. The church is furnished with a good organ and large and finely-toned bell—the latter being the gift of Augustus Cleveland, Esq., of New York. There is a mural tablet at the east end of the north, bearing the following inscription:—"Commemorative of the faithful labours in this parish of the Rev. James Scovill, and the Rev. Chauncey Prindle. A. D. 1759—1804. Their record is on high." The great east window contains in its central light the figure of our Blessed Lord. The glass-work of the church was principally executed by Gibson.

Massachusetts.—The Rt. Rev. the Bishop of the diocese visited St. Mary's Church, Newton, Lower Falls, on the afternoon of Sunday, the 18th ult., on which occasion he administered the Sacramental Rite of Confirmation to ten persons. On Sunday evening, the 25th ult., the Bishop confirmed five persons in the newly organized parish of Grace Church, Newton Corner. The Rev. J. Cotton Smith read Evening Prayer, and the Bishop preached. The candidates were presented by the Rev. T. F. Fales, rector of Christ Church, Waltham.

On the subject of Church Accommodation, and particularly in reference to the Church's relations to young men, the *Christian Witness* has the following:—

> In calling attention to this subject lately, in especial connection with the attendance of young men upon public worship, we did not intend to give the impression that the difficulties to which we pointed were greater among us than all other bodies of Christians. We do not know that they are. The evil of which we complained is not confined to our places of worship only. It is acknowledged and deplored by others. Nor are we without a fair proportion of churches where the rents are moderate, and of others which are open to all without price. There are five places of worship in connection with our Church in this city, where the seats are free. Several of these are open for evening service. Arrangements have been made according to a notice which we published last week, by which several of the city clergy will regularly preach in St. Stephen's Chapel on every Sunday evening during the winter, with the hope of reaching the men, and especially the young men, who are too often strangers in our Church. We hope that these services will be well attended. In all cases where seats are open to them, we believe that young men are gathered in encouraging numbers. What we earnestly desired to effect by our article was a more lively interest for this class of the community, in all our churches, and if possible the devising of some measures by which they should be sure of eligible accommodations whenever they may desire to attend.

Such indications of a living interest in behalf of those whose general estrangement from the Church is too unhappily evident, begin indeed to be among the most cheering signs of the earnestness of Churchmen.

The Rev. E. M. P. Wells, missionary in charge of St. Stephen's Chapel and the house connected with it, we learn, from a Boston paper, has just published his annual report. It gives a very full and interesting account of the rev. missionary's labours during the past year. The receipts have been $3,029.40, to which is added a tithe on the salary of the missionary, $80, and a further sum of $477.89 received for solemnizing marriages, delivering lectures, private tuition, and other of his extra services. This aggregate sum has been expended for the relief of the poor, on more than 6,000 occasions. As appears by the report, the amount paid for work has, for the most part, been so expended as to perform a double duty. It has been paid to very poor people for work, and that work has again been done for the benefit of very poor people. Something of the detail of expending the above may be judged of by the following:—Number of meals, 16,037; lodgings, 3,541; loaves given to families, 1,300; parcels of tea and sugar given to families, 942; shoes, stockings, and other articles of new clothing, 465; persons receiving aid at St. Stephen's House, 6,264; second-hand articles given out, 412. It is further most gratifying to learn that St. Stephen's Chapel is open daily for public and private devotions. Seven hundred and seventy services have been held during the past year.

Virginia.—The only piece of home intelligence given in the *Southern Churchman* of the 30th ult. is as follows:—

SALE OF PEWS.—The pews of the new Episcopal Church in Staunton were sold last Thursday, the proceeds of which amounted to about $11,000.

Illinois.—On Sunday, November 4th, being the Twenty-second Sunday after Trinity, the Bishop held an ordination at Grace Church, Chicago, and admitted C. C. Barclay to the Holy Order of Deacons; the candidate was presented by Rev. C. V. Kelly, M. D. The diocese has met with a great loss in the death of one of its most zealous and hard working ministers, the Rev. S. R. Chilo, who died at Decatur on the 14th inst. He built up a vigorous parish at Warsaw, and left but last summer for Decatur.

Iowa.—We learn from the *Christian Witness*, that "a prominent layman of Davenport, Iowa, has recently made a donation of *five hundred* dollars to the fund for which the Bishop has been labouring for some months past. It speaks well for Iowa that the largest individual offering for this object has thus come from within the diocese itself. The donation was made through the Bishop upon his arrival at his new home. The Church at large will help those who give such evidence that they will help themselves. We are glad to see from our list of clerical changes, that willing labourers are also found in increasing numbers, ready to enter this important and attractive field. The Bishop stated at a late missionary meeting that quite a number of able and zealous clergymen had expressed their willingness to labour in Iowa, and that the means only were wanting. Not one of these should long be hindered by such a cause. If the men are ready, the least we can do is to send them."

The Church Abroad.

England.—The Bishop of London continues to progress satisfactorily, and the medical gentlemen have sanguine hopes that he will now recover.

We find that the Bishop of Sierra Leone, Dr. Weeks, together with fourteen clergymen, sailed from Plymouth on the 24th ult.

The formerly Roman Catholic Duke of Norfolk has just presented a peal of eight new bells to the ancient parish church adjoining Arundel Castle.

The Corporation of the Sons of the Clergy had their annual court on the 7th ult. It was reported that since the last general annual court the pensions of 30 widows and daughters had been raised from £10 to £20 per annum, and of 142 other widows and daughters from £10 to £15; and that although progress of so substantial a character was highly satisfactory and encouraging, yet, inasmuch as there are about 500 other poor and worthy ladies in receipt of the small pension of £10 a year only, it was of importance to raise the funds to an amount more adequate to the excellence and pressing necessities of the very large and increasing applicants for aid. Distribution of a considerable sum will be made by the governors next month among curates.

The *Guardian* reports several consecrations of churches, accompanied, as is usual now, with much earnest and solemn ritual observance.

Archdeacon Sinclair has laid the foundation-stone of a new church at Notting-hill, to be dedicated to St. Peter, and to be in the incumbency of the senior curate of St. John's.

We learn that the Bishop of Exeter has again refused to recognize the rights established by the Privy Council. The Rev. E. Cox was lately presented to the perpetual curacy of Escot, Devon. But he could not accede to the Bishop's views of baptismal regeneration. The Bishop, therefore, refused him institution.

The Bishop of Ely had just held an Ordination, at which 17 Priests and 19 Deacons were ordained.

At a late meeting of the Society for Promoting Christian Knowledge, a letter was read from the warden of St. Augustine's College, Canterbury, saying that an Esquimaux youth, Kallihirua, had lately sailed for Newfoundland at the expense of the Admiralty, who have allowed him £25 a year for three years. He will be under the charge of the Bishop of Newfoundland.

Another noble example of individual munificence in the cause of the Church is related. Eastoft is a village with about 650 inhabitants, partly in the parish of Crowle and partly in that of Adlingfleet, whose churches are distant from it three and five miles respectively. To provide for such a considerable population the means of public worship, Lady Strickland, of Wassand, to whom about one-half the parish belongs, has erected, at a cost of between £3,000 and £4,000, a church capable of accommodating nearly 300 people. This church, dedicated to St. Bartholomew, is built entirely of stone, in the Early English style.

The cause of Choral Music, upon right Church principles, is making satisfactory progress in various directions. Among other practical efforts, a Church Choir Union, for the rural deanery of Torquay, in the diocese of Exeter, has been originated by the ruri-decanal chapter for the encouragement of good Church music in the parish choirs within the deanery, and also of good secular music, such as madrigals, motets, &c., which has just held its first meeting. At the appointed hour, a large congregation assembled in Tor Church, and four parish choirs responded to this the first call to union, viz.: St. Mary's Church, Tor-Mohun, St. John's, and Kingskerswell. The psalms for the day were chanted to the eighth Gregorian by upwards of seventy voices; the *Magnificat*, Tallis; *Nunc Dimittis*, Farrant in F; the two anthems were from Psalm cxlvii., "O praise the Lord," Weldon; and from Psalm cl., "O praise God in His holiness," also by Weldon; this, with metrical psalms and a most appropriate address from the Rev. Dr. Harris, the vicar of Tor-Mohun, on the subject of Church music and the relative duties and bearing of choirs and congregations, concluded the service in church. The Choir Union and friends then adjourned to the National School-room, which had been tastefully decorated for the occasion, where a plentiful supper and tea for the choristers had been provided by the Union.

It is stated, that at a recent meeting of the Oxford Union Debating Society, a proposition for opening the reading-rooms of the society on Sundays, formally moved and discussed, was negatived by 150 votes, against 37.

The papers record the death of the Rev. Gerard Mann, rector of Mawgan, Cornwall; and it is mentioned, as worthy of remark, that there have been three rectors of this living, within eight years, all cut off by premature and sudden death. The father of the late incumbent was thrown from his carriage in 1847, and killed on the spot. His successor, the Rev. Mr. Crockford, a fine healthy-looking young man, died suddenly, in 1851, at the age of 36. The late incumbent, who died after a very short illness, was only 34.

The Bishop of Cape Town has held an Ecclesiastical Inquiry upon the Rev. Mr. Lamb, for some observations made by him at a religious meeting at Liverpool, in which he charged some of the clergy of the diocese of Cape Town with circulating books and doctrines of an unsound character—the books in question being such excellent manuals as *Steps to the Altar, Bishop Sherlock's Practical Christian*, &c. These unworthy and unwarrantable charges have subjected their author to just rebuke at the hands of the Bishop of Cape Town, who has pronounced upon Mr. Lamb a sentence of admonition and censure, with a warning that the repetition of the present, or similar offences, will call for the infliction of severer punishments.

In the diocese of Bristol and Gloucester, Mr. Canon Girdlestone has made himself very notorious by a series of attacks upon many of his brethren of the clergy. Among other things, he has charged the Training-School established by the Bishop of Gloucester at Fishponds, with "semi-Romanizing." The Bishop and the College repudiate the charge, and call on Mr. Canon Girdlestone for his proofs, which are not forthcoming.

Scotland.—The Scottish correspondent of the *Clerical Journal* says:—"We have had reason to notice, upon many occasions, the indications of progress observable in the Episcopal Church of the North. A spirit of missionary zeal, having respect to objects both at home and abroad, animates many of her clergymen and members. She has a recognized educational status, many schools in connection with her having been built or organized within the last few years; and, instead of remaining contented with her existing condition, she has been busied in founding many new congregations, some of which, having passed the period of novitiate, are now in a flourishing condition. Not a few of those who, in various localities, are mentioned as having been presented to the Bishop as candidates for Confirmation, are stated to have been won from the various sections of Presbyterianism; and while it is not probable that Episcopal government and worship shall obtain predominance in the North—the people generally retaining a preference for their own mode of worship, and what English Churchmen might deem their prejudices being deeply rooted, while our peasantry remember the doings that took place under the Stuart reigns—yet, we repeat, that the Episcopal Church is, at this time, and has been for years past, in a state of progress, and must exercise no inconsiderable degree of influence."

The World Abroad.

Great Britain.—The Court continued its sojourn at Windsor Castle. The fourteenth birthday of the Prince of Wales was celebrated on the 9th ult. at Windsor, with the customary demonstrations of loyalty and respect. The church-bells rang, the troops paraded, fired a *feu de joie*, and gave three cheers in honour of the day.

Preparations on a large scale were being made at Windsor Castle for the reception of Victor Emanuel, King of Sardinia, who, accompanied by Count Cavour and a numerous *suite*, was expected to arrive there in the early part of December. The State apartments will be refurnished in the same magnificent manner as on the occasion of the visit of the Emperor and Empress of the French, in April last.

It is stated that Prince Albert having been applied to, on behalf of the Plymouth School of Art, for a donation, has replied, that when £125 have been collected, his Royal Highness will add the other £25 to make up the sum required.

We learn arrangements relative to the departure of Lord Canning for India were concluded. The Governor-General and staff would leave London for Marseilles about the 25th ult., and embark on the 1st inst., at Marseilles, on board the Caradoc (the vessel which brought Lord Raglan's remains to England.) He will proceed from Suez to Bombay in the hon. East India Company's steamer Feroze.

The still vacant seats in the Cabinet—the Secretaryship for the Colonies and Postmaster-General—had been offered, the former not only to the Duke of Newcastle and Mr. Cardwell, but also to Mr. F. Peel; and the latter to the Duke of Somerset and Mr. Sidney Herbert. The reply of the Duke of Newcastle, it was said, had not yet arrived.

It appears by the weekly Report of the Committee for administration of the Patriotic Fund, that the number at present receiving relief from the fund are—widows, 2,526; children, 3,104; and orphans who have lost both parents, 97. The amount of subscriptions to the fund now arrives at the large sum of £1,291,296.

The papers record the decease of that distinguished lawyer, Lord Truro (known before his elevation to the peerage as Sir Thomas Wilde), who died on the 11th ult., at his residence in Eaton-square. The deceased nobleman had been suffering from disease of the heart and dropsy for the last two years, and an attack of that disease was, we believe, the immediate cause of his death. Lord Truro was born in 1782, was called to the bar in 1817, was made Serjeant in 1824, and in 1841 became Attorney-General. In 1846 he succeeded Sir Nicholas Tindal as Chief Justice of the Common Pleas, and in 1850 was created Lord Chancellor and Baron Truro of Bowes.

The apologists of the Sunday "demonstrations" in Hyde Park have got alarmed; and the *Times*, having discovered that it has raised a spirit it was not so easy to lay, now advises that "the police and the Sunday mob assembly should be left to settle the issue by themselves." Sir R. Mayne, having orders from the Home Secretary, took measures in earnest that Sunday to put down the disturbance. Ten or twelve thousand "roughs" assembled, however, as before, armed with sticks; but upon any attempt at organizing a group for speaking, a body of mounted police, with cutlasses and loaded pistols, were ordered to clear the ground, which they did without any trouble; and no disturbance worth mentioning occurred. A number of pickpockets were captured.

The *Guardian* remarks, that "the first Jew Lord Mayor of London was installed last week, with the appropriate clap-traps. Liberty, Education, and Justice, were seen at the banquet, in a huge transparency, driving away Superstition, Prejudice, 'and other evil passions;' and legal dignitaries nodding their wise heads at each other, discoursed sententiously of those dark and bigoted times when the received theory of a Christian commonwealth was not the same as at present, and the religious instinct, as regards attachment to symbols of faith and doctrine, was more active and popular than now. We are unable," it adds, "to share, because we do not clearly comprehend, the exultation of these learned persons: the elevation of an enemy of Christianity to a position of great dignity and influence—a position in which it has been usual to have a Christian chaplain, preside in Christian assemblies, and patronize societies for the Propagation of the Gospel, may be a fair application of the principle of religious liberty, in a somewhat extended sense, but what there is in it to be so amazingly *glad* of, we cannot imagine."

It was understood that a strenuous effort was being made by the friends of Mr. Bates, of the firm of Strahan & Co., to procure a commutation or remission of his sentence, by means of a memorial in his favour, to be addressed to Her Majesty.

Some of the Irish papers mention, that Mrs. Gore's novel, "The Banker's Wife," of which the villainy of an unprincipled banker forms the groundwork, was dedicated to Sir John Paul as an illustrious example of probity and good faith, and one in whom the office of banker was made honourable.

We learn that the anniversary of Gunpowder Plot was celebrated by the Redemptorist Fathers at Kingstown, near Dublin, by a bonfire of Bibles and Books of Common Prayer in the yard of their chapel. A correspondent of *Saunder's* (Dublin) *News Letter* states that he has in his possession half-consumed fragments of one of the Bibles; and another had seen the greater part of the Book of Deuteronomy with the corners burned off.

France.—The Paris Exhibition was closed on the 15th ult. with great pomp and solemnity befitting the occasion, and worthy of the exalted personages who presided at the ceremony. The contrast between the opening of this campaign where art and industry were to contend for superiority on so noble a field, and its termination, was striking indeed. The Emperor Napoleon made a speech on the occasion.

The Bourse of Paris has not known whether to interpret the speech of the Emperor in a pacific or a warlike sense. It expresses a desire for peace, but without evincing any disposition to take the first step.

It was reported in Paris that General Canrobert was gone on a mission to demand the hand in marriage of a daughter of the King of Sweden for Prince Napoleon, at present the next heir to the French Imperial throne.

Austria.—It was stated in a despatch from Berlin that Austria is reported to have resumed her intention of bringing the Eastern question before the Frankfort Diet, as it is considered certain that she will now obtain the support of some of the more important German States of the second class. The anticipators of peace say that everything is in a train for the renewal of negotiations as soon as Sir Hamilton Seymour, the new English Ambassador, arrived at Vienna.

Russia.—It was understood that, in order to increase the number of officers, the Emperor of Russia had issued a ukase, applicable to the whole of the empire, facilitating the entrance of the poor nobility into the army.

Denmark.—The Danish Government had appointed a conference on the Sound Dues. Prussia will be represented there by her resident Minister in Copenhagen, Count Oriolla. It seems probable that most of the Governments invited will respond to the invitation by deputing their representatives to attend; but in all probability their instructions will for the present be confined to the hearing of proposals, on the communication of which to the Home Governments special instructions will be issued.

The Danish Government, it is stated, repudiates any intention of relinquishing its neutrality, or of entering into negotiations for altering the present law of succession.

The War.—There was nothing on this subject by the *Atlantic* (which left England on the 17th ult.) of any particular moment. From Sebastopol, under date of the 3d, we learn that extensive and extraordinary vaults had been discovered under Fort Nicholas, but great secresy was observed as to their contents. The fire of the northern batteries had much increased. The Allies had completed very important works near Fort St. Nicholas, and increased the number of batteries bearing on the northern forts. A sharp look-out was kept on the Tchernaya, some Russian deserters having reported that General Prince Gortschakoff will try a desperate attack, and that numerous flying bridges, to cross trenches, &c., are in busy preparation. The Russian army having been ordered to hold itself in readiness for an attack, the Allies every night reinforced their advanced posts, and supported them with field artillery. A letter from Varna, of the 4th, said that all the floating batteries, mortar vessels, and large gunboats (including those lately employed at the mouth of the Dnieper,) together with the batteries on the south side, are about to open a simultaneous fire against the northern forts of Sebastopol. The Russian *Invalide* publishes the following despatch of General Prince Gortschakoff, dated the 2d:—"Yesterday morning the enemy's troops, which had been posted on the hills surrounding the valley of Baidar, retired. Part of them have already taken up their quarters in a camp near Kadikoi, and only a few troops remain in the Baidar valley. The vessels which had gone to Kinburn have partly returned to Sebastopol. The number of vessels near Eupatoria has not increased. On the north side of Sebastopol, and at the other points of the Crimea, nothing important has happened." A despatch from General Simpson, dated Oct. the 27th, enclosed a letter from Brigadier-General the Hon. A. Spencer, announcing the return of the force under his command to Kinburn, after having made a short reconnoissance. It having been decided that the French should garrison the fort, the English troops were expected to return to Sebastopol by the 3d ult. 132 of the prisoners exchanged at Odessa arrived at the camp on the 25th; among them is Lieutenant James, of the Royal Engineers, who was taken on the night of the 2d of July. He has been kept at Riazan, and reports having been very well treated by the Russians. There are now only two prisoners, who were sick, and fifty-one deserters, remaining in the hands of the enemy. Brigadier-General Lord George Paget's report of the recent reconnoissance from Eupatoria is also enclosed; it differs in no respect from the account published previously. Gen. Simpson also reports the departure of all the Turkish force that were at the camp for Asia, with the exception of some Artillery, which has been transferred to the Contingent. The weather continued magnificent, and the health of the troops all that could be desired.

The *America*, which left England a week later, arrived at Halifax yesterday. But the war news telegraphed is not important. The main feature is a report that Gen. Canrobert had concluded a treaty of alliance between Sweden and the Western Powers, to take active effect both by land and sea in the spring. The rumour, however, is believed to be premature.

---

* The Hospital of the Protestant Episcopal Church, in Philadelphia

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. X.—THE MURDER OF ABEL AND THE PUNISHMENT OF CAIN.

This is an awful subject for our evening's meditation—the crime of murder and of fratricide; the first murder which was ever committed in this world; the murder of righteous Abel by his persecuting brother, Cain. It is an awful fact for human contemplation, that the first man that was born of a woman was a murderer and a fratricide. What a fearful evidence of the fallen condition of mankind! What a terrible proof of the malignity of sin! The first murder which was committed in this world presents a case of religious intolerance and of religious persecution even unto death. Religious persecution was practised in the first human family Everything which is fearful and terrible, hateful and abominable, is contained in the murder of righteous Abel by his intolerant and cruel brother.

"And Cain talked with Abel, his brother; and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him." Cain talked with Abel, his brother. But who would be able to give us any adequate conception of the words which Cain would utter in that angry and malicious moment? The talk of a drunkard is odious; the talk of a malicious and angry man is terrible; but the talk of a murderer to his innocent and unresisting victim must be horrible. The talk of a murderer, working up his own wicked passions to perform the deed of murder, who would be able to describe? While Cain yet stood before the face of the Lord, he was very wroth, and his countenance was fallen, although his utterance at that time was restrained. Afterwards his angry passions broke forth into verbal utterances; and then, what oaths and curses, what menaces and wrath would break forth from the angry and malicious Cain! And yet, it would seem that, like our blessed Lord, the Lamb of God, Abel opened not his mouth, although his meek and unresisting spirit might only serve to irritate his wicked and infuriated brother.

"And it came to pass, while they were in the field, that Cain rose up against Abel, his brother, and slew him." When they were in the field, far from their parental house, and far from their parents, who might have interposed, and when no eye could see them but the eye of God himself, Cain, under a sudden storm of passion, rose up, and, taking a stone, or a club, or some weapon which he had before prepared, smote his brother, and slew him. We do not read of any struggle between them. Abel, we may easily conceive, like the martyr, Stephen, or like Jesus Christ himself, would die in the act of praying for his murderer, and would then fall asleep. Cain, it would seem, did not stay to look upon the mangled body of his murdered brother. He walked away, and left him in the agonies of death. Did Cain return to the habitation of his parents? Would he dare to meet the eye of his father, or the eye of his mother? Alas! alas! there is no evidence that he showed any marks of penitence, or any tokens of remorse.

"And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not: am I my brother's keeper?" What a striking contrast have we here between the parental forbearance of God and the impenitent and hardened murderer! Oh, what infinite condescension! How mild, and yet how forcible, the parental remonstrance! How happily adapted were the words of the Almighty to produce conviction and compunction of heart, and to recall the better feelings of the guilty man! But the deed of murder had already rendered Cain the more impious and audacious. He closed his guilty mind against conviction even from the kind remonstrance of Almighty God;—he would not allow himself to recollect the place where he had murdered his brother; but answered falsely and sullenly, "I know not: am I my brother's keeper?" What a bold and impious lie, and told to God himself, and uttered in the presence of the Angel of the Lord!

"And he said, What hast thou done?—the voice of thy brother's blood crieth unto me from the ground." There never was an ear like that of the Almighty. He hears the softest whisper, and he hears from earth to heaven. He heard the voice of Abel's blood as it trickled from his lacerated veins, and as it oozed into the thirsty ground. The eye of God needs not the solar light; his ear needs not the undulation of the vital air: all things are naked and open to the eyes of Him with whom we have to do. Therefore the Lord said unto Cain, "The voice of thy brother's blood crieth to me from the ground." The blood of Abel cried unto God, as the heavenly Father of the human race, and as the righteous Governor of the world, and as the Judge of all mankind. Abel, like Christ himself, we may believe, died in the act of praying for his murderer; but his blood cried unto God for vengeance, whereas the blood of sprinkling speaketh better things than that of Abel. The blood of Abel proved the fall of man; the blood of Christ, the fact of our redemption. The voice of Abel's pious example speaks to us from the dead; the voice of Abel's faith yet speaks to us of things hoped for, and things not seen. His faith recognized the existence of things hoped and things not seen, and it recognized the promise of redemption in the sacrifice for sin, and in the Lamb that was slain from the foundation of the world. The religion of Abel was the religion of human redemption; and hence we may perceive that the religion of human redemption has been the religion of mankind from the beginning of the world.

"And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth." Cain now began to feel the weight of the divine displeasure; he now began to feel the guilt of murder, and to cry for mercy at the hand of God. He had been inaccessible to the voice of reason and of parental remonstrance; but the divine displeasure awakened him to a sense of his guilt and of his misery. "And Cain said unto the Lord, My punishment is greater than I can bear!" His words have been sometimes rendered, "Is my crime too great to be forgiven?"—words evidently uttered on the verge of despair. The curse of God was a weight too heavy to be borne. Cain, at length, finds it to be a fearful thing to fall into the hands of the living God. "Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass that every one that findeth me shall slay me." Cain had made light of the life of his brother; but when he is accursed of God for his crime, he is in horrible dread of death—of death temporal, and death eternal. Cain was then awakened to a sense of invisible and everlasting things; for he perceived that the sentence passed upon him would involve an exclusion from the society of mankind on earth, and an exclusion from the presence of God in heaven.

Let us now take a brief review of that terrible sentence. "And now thou art cursed from the earth, &c." "Thy curse shall spring up out of the earth, and shall blast the fruits of thy field." A heavy curse indeed upon a man that had to live by tilling the ground; and to find, that while every other person's field was fruitful, his own should be barren; and that, after all his labour, the earth would not yield to him her strength. Every piece of land which he tilled, would bear the tokens of the curse of murder. Every barren field, and every blasted ear, and every withered stalk, and every naked spot of land, would serve to remind him of his murdered brother, and of the wrath of God. His own guilty soul, from thenceforward, would always hear the voice of his brother's blood crying out of the ground beneath his feet; and a record of the murder of Abel would be indelibly inscribed upon every thing belonging to the murderer; and every one that saw his barren fields and fruitless trees would know the cause, and read the curse of the Almighty. Poor guilty Cain would find no human being who would sympathize with him, or would seek his society. His guilty mind would fear the face of every man, and his own guilty countenance would scare away his fellow-creatures, and would render him the object of an universal dread.

It has been often asked, who was Cain's wife? And it may well be asked, if any woman would consent to be the wife of a man who had murdered his own righteous brother? And what woman would consent to be the wife of any man that was under such an indelible and public curse? Cursed in body, cursed in mind, and cursed in all his toil? We must, however, recollect that in all probability Cain and Abel too were married prior to that sad event; and, in all probability, they both had children, too. In such a case, the murder of Abel must have been a tremendous scourge upon the family of Adam. How it would pierce their hearts! Cain was already united to his wife by a tie which nothing but death could dissolve. No wonder they should wander to the land of Nod.

"A fugitive and a vagabond shalt thou be in the earth." Thou shalt be expelled from thine own family and kindred, having no secure abode. An object of public notoriety and an object of public abhorrence. The Septuagint renders it, Ετενῶν και τρεμῶν, groaning and trembling upon earth. A terrible malediction, and yet a natural and righteous consequence of that most heinous crime. It was the first murder that was committed by the hand of a brother, and because his brother was more righteous than himself, and because he was the object of divine approval. J.

(*To be continued.*)

For the Churchman.

THE CHURCH NOT OMOTHUMADIZED.

That word "omothumadon," in the Acts of the Apostles rendered "with one accord," is understood by the superficial reader to mean that the disciples were all voluntarily assembled together waiting for the Holy Spirit's illuminations and influences; but from the etymology of the three Greek terms united in the word, we are led to understand that, before the Apostles presumed to wait for the outpourings of the Comforter, their minds, affections and resolutions were harmoniously attuned and united together as melodious instruments of music are chorded together upon one mutual key, and that it was only by that medium that the divine afflatus from on high was outpoured upon their souls. Meeting together merely voluntarily or desirously would not accomplish the intended effect; their understandings and affections must be tuned up to the object of the Holy Spirit's descending influences. They must think, love, strive and act together with one accord, or as those who were kindled up and knitted together by the one same divine key-note of divine unity, however they might differ upon unessential subjects irrelevant to their mutual happiness and eternal salvation beyond the valley of the shadow of death. This glorious sentiment arises upon us as the sun from the midnight darkness, and reveals to us in what way the Church of our love is to become the subject of the reception of the blessedness of the Paracletal illuminations, consolations, and enlargements, and become what we all desire of her—the instructor of the masses—the glory of her laity—the crown of rejoicing of her clergy, and the holy leaven that is to permeate the entire circles of human society, and elevate them to those transcendant rewards to be experienced fully in the realms of the Church triumphant.

One unhappy cause why the Church of our affections is so diminutive, and often so unsightly a plant, is, because the clergy and laity meet together only voluntarily and desirously in one place or in her holy courts. They come together frequently, it is true, from a sense of duty and sacred propriety, from a high sense of divine obligation and responsibility, and a general desire to become essentially benefitted, and witness the holy effects of divine ministrations upon the understandings and affections of the multitude. But, then, unfortunately, there is no spiritual blending together of their faculties and powers, their sentiments, dispositions and feelings—no mutual desire to become kindled up with the holy affections of divine unity, disinterested kindness, and brotherly reciprocation of beneficial regard; no harmonious modulations of discordant opinions, operations and wishes, so as to open a ready medium for the benign influences and breathings of the waiting Spirit of God, who cannot act successfully upon materials of an uncongenial and unaccordant temperament, and therefore, as the mental faculties are mostly inspired by heartfelt bickerings, doctrinal enmities, prejudicial sentiments, and uncharitable, vexatious motives and considerations, they depart from as they entered the sanctuary of God as unenlightened, unsanctified and unbenefitted by the Spirit's teachings, as though they never came together into one place with an *accordal*, but not a holy *concordal* sentiment of heavenly unison evidenced by the life-breathing love, courtesy and kindness towards those fellow-worshippers with whom indeed they professionally seemed to mutually, heartfeltly commingle. It is not essential that the worshippers of the great God should all think alike upon all subjects of holy writ, and entertain the same precise views upon all important doctrinal points of the Holy Scriptures, the Prayer Book, or the canons or the rubrics of the Church. No indeed. These may all present slight differences of moral tint, colour and shade, like physical objects beheld through various achromatic glasses of differing reflexibilities and refrangibilities. But yet there are certain agreeing peculiar points in which they will be found to unitedly agree, so that the various seeming discrepancies will be found of no moment, but rather illustrating the truthfulness of the supreme main point they all concur in pourtraying. It is just so that our clergy and laity assembled together in one common place of worship may unitedly lay aside all their unessential disagreements, conflicting sentiments and discordant feelings of unkindred views, and casting their eyes and hearts to heaven, and then upon their fellow Churchmen, may regard themselves alike truly as the members of the divine fold of one blessed atoning Redeemer, who loved and died for us all equally alike, and who, however we may triflingly differ upon immaterial topics which concern not our present happiness nor our future salvation, yet if we materially concur upon the necessary elementary points which concern our social connection here, and our heavenly associates and charities in the communions of "the just made perfect," will fill us with those inestimable enkindlings which are essential to our spiritual growth and prosperity. To realize and enjoy the blessedness of our spiritual gatherings together in one sacred place, the minds and hearts of our clergy and laity must be mutually omathumadized—if I may be allowed reverently to coin the term from the beautiful expressive Greek word. I say *must be*—for to expect and realize the Holy Comforter's blest influences in the frigid usual way to which we are hebdomadally accustomed, is just as rash and irrational as to presumptuously expect a rich harvest before the soil is preparatively turned up and moulded genially to be physically benefitted by the falling rains and sunshine of heaven. Our churches may continue to be opened every Lord's day; crowds of fashionable, well-attired, respectfully-behaved, aye, reverently-conducted worshippers, may assemble together statedly beneath the fretted vaults of gothic-traceried canopies, and doctrine-symbolized glass-stained windows, and the psalter-litany and eucharistic hymn may rise aloft to the echoing roofs upon the wings of the most powerful organ's notes, and the minstrelsy of the most artistic and melodious voices that science and taste can furnish for the orchestral services; and yet without this omathudic spirit that inspired the Apostles with kindred affection and unison, to what do all such gaudy, professional, and high-sounding aspirations amount but mere physical, picturesque, declamatory scenes and entertainments, like the towering vast pinnacled icebergs, of which our brave Arctic voyagers have written—glorious, sublime, and beautiful to look at for a moment, but death-like, forlorn; stript of life, vegetation, and inhabitants, and destined, without warmth, vitality, or cultivation, to roll on for ever amidst the dark, cheerless waters—a mass of frozen, wintry grandeur and decoration, fit only to be eulogized by the powers of the painter and the poet. And so also the pulpits of our churches may be filled by ambassadors of the highest order of intellect and talent;—their discourses may be written in the most masterly style, replete with the most gorgeous metaphors and imagery illustrative of their divine subjects; solid, scientific, historical, and theological learning may unite their rich stores to the most ample, varied, and persuasive declamations which it is possible for the speaker to address to the minds and hearts of the people;—eloquence of the highest order, as it regards powers of voice, gesture, and melting intonations and cadences, may flow from his polished manner, as the most studied harmonies are often known to do upon crowds of thoughtless and unappreciating hearers. And why then, it may be anxiously demanded, do not the outpourings of the Holy Spirit of God fall congenially upon the understandings and affections of the seemingly listening multitude, whose eyes and ears are apparently gazing upon and drinking in the animating effusions of intellectual genius and sentiment, which are proudly eulogized and held up as the supreme standard of converting and benefiting the desert soil of the unsanctified souls of men? Truly, we need cite no other reason but this very principle contended for in the all-expressive word we have quoted from the Acts of the Apostles. The mind and heart of the Ambassador of Christ is not spiritually and truly OMOTHUMADIZED. He occupies the sacred rostrum too much as an oratorical declaimer, and too little as the humble proclaimer of divine truth. He may be aware of the high reputation he has acquired of popular pulpit talents, and for the highest order of ecclesiastical and theological attainment, so reverenced by hosts of applauding multitudes. He has attached himself to some particular dogmas, some partisan, shibboleth sentiments and opinions; has gathered around him a circle of sycophantic followers and admirers, who venerate the man as much as they do the high-toned doctrines he espouses. He feels himself a sort of divinely-appointed theological arbiter in all controverted subjects of doubtful disputation; raises high his rod of dictatorial and ministerial menace; deals out his thunderbolts of reproof with an unsparing and vindictive hand; entertains towards all who differ from him sentiments of the bitterest, but, as he misbaptizes charitable, kind;—vaunts of his inward, heaven-faced love, but shows practically outward the outheavings of the most unamiable and censorious ranklings. In the pulpit, which he ought never to leave, he acts the part of the declamatory and highly-cultivated orator of tinged, imaginative, and overwrought doctrine. In his intercourse with the world he is, perhaps, often overbearing, supercilious, and vainly polite, and seldom known to go among the poor, the masses, and those in want of true pastoral relief, to pour in the instructions, the consolations, and the needful requirements which the worldly multitude require. This is one class of the heralds of the Cross of Christ, who must not be astonished if, after aiming at, supremely, the useless and unsatisfactory applauses of men, they fall far short of warming up into spiritual life the souls of the laity around them, but gain mostly their money, their popular esteem, their earnest attendance upon their ministrations. There are other preachers who, of the calm, didactic class, are almost continually combating theological difficulties, metaphysical, mystic-spun speculations; enforcing generally compliances with ecclesiastical usages, and rites, and formularies of Scripture doctrine; exhausting their pulpit acumen upon preparation for heaven from motives of the first, but not the second table of the laws of God; or else contenting themselves with mere moral performances, to the apparent exclusion of the supreme law which binds as a sacrifice to the Lord from the meritorious death and sacrifice of Christ. Then the want of brotherly love, which practically evidences them as the branches without the sap—the mere babbling stream, but not the living fountain of divine love that can alone enliven and impart fruit to their mere vaunting and wordy profession. Follow them wherever they go, and what do we see and hear but the fruitless conversation and life—the uncharitable remarks they make about some of their brethren who differ from them in sentiment on essential points, and the heartless reproofs and unsubstantiated calumnies which they spread abroad, and suffer thus to circulate to much and growing injury. If such a spirit and such a practice as this does not illustrate and establish a total want of Gospel omathumadon, which is essential to the Church's prosperity and growth, then nothing else can. And, as a consequent fruit and proof of this loss of all divine vitality, what do we perceive in our very midst but cold and formal ministries, barren and lifeless churches, heartless and unspiritual heritages, possessed of the frigid form, it is true, whilst the substance and the life of godliness is wanting; stinted and narrow pittances, to build up and support the barren vineyards of the Lord of Hosts; clergymen left to seek on sorrowing with large and dependant families, amidst bleak and unsympathizing places; pompous, gilded externals and ceremonials cried up and fostered, whilst living spiritualities are neglected and lived down;—the few wealthy and respectable pampered and provided for with elegant, convenient, and comfortable sanctuaries of worship; whilst the despised, forlorn many, wandering to ruin and death, uncared for by the Church at large, are perishing in spiritual and physical poverty, and provided for only with dry, husky crumbs, which are too uncharitably sour to eat, and too unwholesome to digest, by reason of the niggardly parsimony that ever bestows these, grudgingly and dissatisfiedly, away.

And if we even go amongst the affluent and reputably pious part of our Episcopal community, and inquire why it is that the interests of our Zion are so languid and decaying; why, when we ought to occupy the highest posts of spiritual prosperity, we have to complain of only our leanness, and we ask, with the captive Jews, to hang up our harps of thanksgiving, because the enemy so oppresseth us; is it not the want of this omothadic spirit within and abroad that makes men talk like Pharisees and act like Sadducees around? What is it that influences the rich laity of our Church, who know the Church's wants and deficiencies, for which her ministers and pioneers are ever stretching out their arms and imploring them for Christ's sake to remedy, when they sit still with folded hands and wait till the eleventh hour of suffering and destitution comes? Why is it when any appeal is made to their benevolence, whether it comes from the sad deserted mission field, the starving herald of Christ, or the supply of means to scatter the pages of life, instruction, and consolation to the souls of the perishing and the comfortless, exists there so much apathy, so much indecision to give the required aid? When the exhausted servant of Christ has toiled out weary years to build up souls for his glory, and asks only for a few hundred dollars to erect a humble temple of worship to bring to its altar the scattered sheep he has saved as brands from the burning, and bring within its walls the wandering sin-sick crowds who are rushing headlong impenitent to the tomb, why he must wait for the influential names of bishops, priests, and wealthy laity to give his prayer a passport to the acceptable regard of the benevolent? Why is he compelled, poor, unpitied man, to go around the streets with a despised and disregarded subscription book, and be content with every ninth or tenth person whose offerings are often only an apology why they give not more? Why is it in all our public, aye, and private Church charities, too, that the name of the wealthiest and most charitable individual is always first sought out, so as to operate as an incentive upon the gifts of those to follow it? And why is it, alas! in every pressing attempt to bestow upon the suffering, the unfortunate, and the most lacerated in heart in the Christian community, that the abundantly provided for, instead of first cheerfully coming forward and offering their gifts, must previously be waited upon by popular committees, who many themselves have to be thus dragged into the godlike work.

If these and numerous other departures from the love and spirit of Christ be owing to any other cause than the want of an omathadic disposition of divine light, energy, and love; if it arise not from the life and influences of the Holy Ghost, the Lord and giver of life; not reigning within and controlling the entire souls of many of the clergy and the laity of our privileged and blessed Zion of the Lord; then who can reply to the sorrowing question but in the exact but spiritual word the pentecostal disciples used, but coupled with another significant of the deficiency of which we thus complain. It is the absence of this divine, much to be prayed for OMOTHUMADON.

MELCHISEDEC.

To the Editor of the Churchman:

MR. EDITOR:—C. F. C. says, in his communication entitled "Exposition of Hebrews vii. 11—Melchisedec," "The writer on the question seems to confound the order of Levites with that of priests, when he says 'the Aaronic priesthood was three.' There were only two orders, properly speaking, the high priest and the priest." Now, if this be true, where then is the analogy between the Jewish and Christian ministries? Respectfully, D. H. W.

Nantucket, November 27, 1855.

CONSTITUTIONAL LIMITATIONS OF THE CHURCH.

Besides the distribution of power between the various orders in her legislative assemblies, the Church recognizes the division of power between the legislative and judicial branches of her government. In this she assimilates herself to the political constitutions of the country, and differs from all, or nearly all, the other Ecclesiastical or *quasi*-Ecclesiastical bodies by which she is surrounded. In most or all of these, the legislative and judicial bodies are the same, if not entirely, to a very great extent. The Church, as a general principle, denies to her legislative bodies any judicial authority. There is thus provided another means of securing the observance, on the part of her legislatures, of her constitutional limitations. To this end, we have already remarked, that the independence of the judiciary is necessary. The Church has secured that independence; although she has done so by means differing from those which the State has adopted for the purpose.

Judicial authority seems to have been the primeval idea of government. In the petty kingdoms, which we find to have prevailed everywhere at the dawning of history, the kinglets were the judges, and they seem to have had no other rule of decision than their own notions of right and wrong. Such is the character of the Homeric kings. Moses was the sole judge of Israel, until the burden being found too great for him, the seventy elders were appointed to decide the easier causes. He had the advantage of a revealed code of law, which the other chief rulers had not. An imitation of this state of things remains to this day in Mohammedan countries; where the sovereign is, like Moses, the supreme judge, while the cadis answer to the elders. Neither have any other system of law than the Koran, which they regard as a divine revelation.[*] The first human laws were rules announced by such judges, according to which they designed to regulate their decisions. Such, for many ages, were the edicts of the Roman prætors, in which they laid down the rules, by which they designed to decide questions not provided for in the written law. A remain of this system is to be found in the "rules of court," by which modern judges regulate the modes of proceeding in their respective tribunals. One of the early improvements in political science was the creation of a purely legislative authority—one, that is, which made rules, according to which the judicial authorities were to decide; it soon came to be considered as superior to the judiciary, to which it literally gave laws. In European monarchies, the sovereign came to be considered as the legislative power himself, and only the source of judicial authority, which he ceased to exercise personally. But laws continued to be made to regulate that authority; first, by the monarch, then not without the advice of the assembled representatives of the nation, then by them in his or her name, which is the present state of things in England.[†]

The separation of the legislative from the judicial power was a great improvement in polity. It has been already remarked, that the adoption of this improvement by the Church distinguishes her from all the other bodies claiming to be Churches in the country, and is a strong point of adaptedness to the political institutions of the country. Yet it is true that in the Church, as in the State, the legislative department was developed from the judicial. The history, in part conjectural, which we have just given of this development, is certainly true of the Church. The original idea of a bishop was that of a judge. The primitive bishops, like the primeval kinglets, were judges, only they differed from them in having a revealed law, which they were bound to administer. They became legislators, as the Roman prætors did, by promulgating laws for the regulation of their own decisions. A separate legislative power was developed in the synods, or assemblies of bishops, which were themselves originally judicial bodies. Later developments have produced in this country legislative bodies. Those in the diocese make laws, which are not even promulgated in the name of the bishop; while the General Convention makes laws, with the assent of a majority of the bishops of the confederated dioceses. But these legislatures are subject to constitutional limitations of two kinds. One contained in the Divine law, which is the Divine delegation of authority to the Church. The other contained in the human constitutions, which grow out of the compact for the distribution of power, among the several orders in the Church. Both require the protection of an independent judiciary.

The bishops constituted the ancient judiciary of the Church. They still retain a negative on all judicial action, and thus have the means of protecting themselves and others against the execution of laws which transcend either class of constitutional limitations. As they are collectively absolute judges in the case of accusations against members of their own body, their power of protecting themselves is absolute. They are entirely independent in the tenure of their offices. When once elected and consecrated, they hold their offices for life, unless degraded by a sentence pronounced by some of their own number. They are thus independent, but not irresponsible, judges. This position, being part of the divine constitution of the Church, can never be changed; and the Church has thus the security of a practically independent judiciary.

In the case of presbyters and deacons, the judicial power of the bishop can only be exercised through a court of presbyters. These hold the office of presbyters by a tenure precisely like that of the bishops. That of judges is a superadded office, to which they are called in various ways; but which not producing emolument, or being in any way desirable, is as perfectly independent of extraneous influence, as if held for life; though, as has been remarked, the independence is founded upon a different principle from that adopted by the State.

The laity are practically free from all discipline administered in the forensic mode. The only jurisdiction exercised over them is by the rector of the parish, and that in a domestic and parental manner. It is in all cases subject to an appeal to the bishop of the diocese, so that the layman has also the benefit of an appeal to an independent judge.

There is still another light in which the question of constitutional limitations may be viewed. Every constitution is a distribution of power. In constitutions which contain constitutional limitations, one object of the distribution is the protection of those constitutional limitations. There is, then, always an implied limitation that the constitution shall not be changed. But this rule is too rigid, since circumstances may arise which may render a change inevitable. Some means must then be provided by which, when it becomes necessary, a change may be made. To that part of the Church's constitution which is of divine origin this reasoning does not apply. For as it is divine, and was framed by Infinite Wisdom for all time, it must be adapted to all time, and so not require, or be susceptible of change. But in the human portion of the constitution changes may be required, as in other constitutions of human origin.

Where the principle of popular sovereignty is adopted as the basis of the doctrine of constitutional limitation, the only legitimate means of making such alteration is an appeal in some way or other to the people; although many of our State constitutions have adopted other modes. The result of those other modes has generally been that changes were made too frequently and on too light grounds. The frequent and easy application of the legitimate principle would render the idea of constitutional limitation an illusion. The use of it only at stated and distant periods would be attended with the double disadvantage of subjecting constitutions to violent changes, in conformity to the popular frenzy of the moment, and of preventing changes at other times, at which they might be very important. For these evils the federative system presents a remedy in the required assent of the independent units, of which the federation is composed, or of a large number of them. In this way the constitution of the United States, although in theory changeable, has been found, practically, to be almost unchangeable.

The human constitution of the Church, being founded not on the principle of popular sovereignty, but on that of compacts made partly between classes and partly between territorial communities, producing a federative system, has the means of providing for changes without hazarding the evils to which we have adverted. The agreement of all the classes is required, together with a delay and notice to all the dioceses, who thus have an opportunity of making themselves heard upon the question.

The forms of worship and formularies of belief of the Church are wisely placed under the same protection as her human constitution.—*True Catholic for December.*

---

[*] Those who read the later translations of the "Arabian Nights," which are not, like Galland's, mere entertainments, will observe that the judicial character of the sovereign is that which is always put forward as his special employment.

[†] It may not be improper to say a word or two in a note on the subject of executive power, although it is too much out of the way of our subject to find a place in the text. It is commonly spoken of as the power which provides for the execution of the laws; but that is rather too limited a definition. It includes, at least practically, the idea of administration, or the disposition of the public finances and the public force. This power it exercises, subject to the general control of the legislative or supreme authority; and its exercise is in that sense an execution of the laws. But that is a forced and unnatural use of language, when applied to a power which disposes at its pleasure of men and money, placed under its control by another power, subject only to the general directions which it has received from the donors. The truly executive power may be divided into two kinds. One, in which it is merely ministerial and ancillary to the judicial authority, simply executing its commands. The other, in which it exercises a sort of irregular judicial authority, subordinate to the regular judiciary, and liable to its revision. In the early ages, when the division of power did not exist, the administrative power was vested in the kings, and with the judicial made up the idea of a king. Executive power, properly so called, at that time consisted merely in executing the judicial decisions of the king. The only executive officers were his agents, appointed perhaps for the occasion.

BAPTISM BY IMMERSION.

The last number of the *Scottish Ecclesiastical Journal* contains the following communication from the Rev. E. J. Jones, of Kilmarnock, on this subject:—

In consequence of my coming into society frequently, in the East, with priests and laity of the Greek Church, for upwards of five years, this question was, amongst others, of great interest to me, as well as a matter of inquiry. I seldom found either priest or layman, who, in discussing the view which one branch of the Apostolic Church takes of the manner in which this Sacrament is to be administered, did not acknowledge the "charity" and reasonableness of the Church. But you will be aware that the Greek Church does not consider Baptism valid except by immersion; and here I feel most sensitively with the learned Bishop of St. Andrews, that Mr. Forbes' "publication, addressed as it is *ad populum*, is eminently calculated to create *scandal*, σκανδάλον, and to disturb the conscience of weaker brethren;" they may naturally come to the same fearful conclusion, that without immersion their baptism is no baptism at all.

Now, it is very comforting to me, at least, to have the judgment of our Right Reverend fathers upon such an important question, and it is still more so, when we find they are but treading in the steps of their holy and learned predecessors. For this reason, perhaps, the following extract, bearing upon this subject, may not be unacceptable to many of your readers; the "section" is taken from the Commentary upon the Church Catechism, by Dr. Wake; published 155 years ago. Dr. Wake appears to have been, indeed, a father in his day, both for piety and learning:

Sect. 43.

Q. What is the first Sacrament of the New Testament?

A. It is Baptism.

Q. What is Baptism?

A. It is the Sacrament of our *new* and *spiritual birth*, John iii. 3, 4, 5; the *seal* of our *adoption*, Rom. iv. 11; and the *Communion of the Christian Church*, Acts ii. 41, Col. ii. 11, 12. By the *outward washing* whereof, our *inward washing* from our sins, *by the Blood* and Spirit of Christ, is both *clearly exhibited* and *certainly sealed* to us, Rom. iv. 11, Acts ii. 38, 39, &c.

Q. How is Baptism performed?

A. By *dipping in, pouring on of, or sprinkling with water*, in the name of *the Father, and of the Son, and of the Holy Ghost.*

Q. In which of these was the Sacrament administered at the beginning?

A. To aged and healthful persons, in that hot country in which our Saviour lived, it was for the most part administered by *dipping* or *plunging* the person who was *baptized* into *water*, according to the common custom among the Jews, of receiving proselytes with the very same ceremony, and from which our Saviour seems to have taken occasion to institute this Sacrament.

Q. Were any baptized otherwise, at the beginning?

A. It cannot be doubted but that, as all who embraced the Gospel were *baptized*, so many of these could not be *dipped* in water. Such were very *old* and *sick* persons, and it may be *all*, at first, when *three and five thousand* at a time believed and were baptized—very likely in a private house (Acts ii. 41, iv. 3), where it would have been difficult to have gotten water enough, and endless to have dipped them all.

Q. What are the *necessary parts* of this Sacrament?

A. *Water* and the *Word;* the one to represent our *spiritual washing* and *cleansing* by the *Blood of Christ*, the other to declare the *faith* into which we are *baptized*, and by which we hope to be saved; namely, of *God the Father, the Son, and the Holy Ghost.*

Q. How came the custom of *dipping* to be so universally left off in the *Church*?

A. Chiefly upon the ground of *charity;* because, when the *Gospel* became everywhere received, and the persons to be baptized were the *children of believing parents*, many of which (in these cold countries, and for a great part of the year) could not be *dipped* in *water* without the hazard of their lives, it was necessary to *sprinkle* them only with water, or not to baptize them at all.

Q. What *ground* had the Church to admit of sprinkling as sufficient to answer the *design* of this Sacrament?

A. The *example of the purifications* under the law, which were made as well by *sprinklings* as *washings*, Heb. ix. 13, 19. The application of this made by St. Paul to the *spiritual cleansing* of us from our sins, Heb. x. 22, 29, and by St. Peter, to the same purpose, 1 Pet. i. 2; the analogy between the *sprinkling of the water* in baptism, and that *sprinkling of the Blood of Christ*, by which we are cleansed from our sins,—all these, as they left a sufficient latitude to the *Church* to administer this *Sacrament* in any of these ways; so that the law of *charity* required, that the Church should make choice of *sprinkling*, rather than of a *total immersion;* and we cannot doubt but that the *God of charity* does approve of it. Matt. ix. 13.

Your obedient servant, EDWARD J. JONES.

Kilmarnock.

FOREIGN PROTESTANTISM.—From statistics just published in France, it appears that out of a population of thirty-six millions there are only three-quarters of a million of Protestants, including Lutherans, Evangelicals, Reformed, and a few Jews.

From Switzerland, there is a sad account of the state of the Protestant National Church of Berne. The Pietists wish to separate Church and State; the Evangelicals seek only to reform the Church. In the mean time the upper classes are deserting the Establishment altogether. Two Irvingite "Apostles" from England have just made their appearance, and announced their mission to the Swiss.

At Lausanne the religious anniversaries of the Protestant societies have been taking place. No new features presented themselves: an additional effort was talked of for the augmentation of the corps of "*Colporteurs*," for spreading copies of the Scriptures in neighbouring countries; in which work it seems they may have a rival at last in the Pope himself, who has given his sanction to a French translation of the Scriptures by M. Allioli.

At Heidelberg, the German Union for the support and defence of Protestantism in popish countries, called the "Gustavus Adolphus Society," has been celebrating a great festival. Beyond speech-making and preaching, to keep alive the spirit of partizanship, if possible, nothing was done. The meeting next year is to be at Bremen.

The Italian Vaudois seem to complain of the thinning of their ranks; and an institution called a "Hospice for Catechumens," at Pinerolo, seems to have the credit of winning many of them, young and old, to the Roman Catholic Church.—*Literary Churchman.*

BURIAL OF THE DEAD.

[*From The Sanctuary, a Companion in Verse for the English Prayer Book, by Robt. Montgomery, M. A.*]

"Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

The bells are tolling with a plaintive chime
That melts and mingles with the air around,—
Mourning for her who died in vernal prime,
Queen of the village by her virtues crown'd.

Last week she bounded full of girlish life
Fleet o'er the turf, elastic as the breeze,
Radiant as morn, and with such freshness rife
As fills the wave that gambols o'er the seas.

But Christ recall'd her for His home on high
To harp in glory God's redeeming love,
Ere guilt had waken'd one remorseful sigh,
Or earth untuned her for a heaven above.

Oh! gently lay her where the yew-trees wave
In tender darkness o'er some grassy tomb,
And sunbeams learn the language of the grave,
Tinging their brightness with a soften'd gloom.

There shall the daisy rear its infant head,
And fairy wild-flowers drink the dew of spring;
Or, round the turf that meekly wraps the dead,
Autumnal winds their frequent descant sing.

'Tis the same spot her rosy girlhood sought,
Where fresh from school with bright companions gay
For maiden-fancy, free from troubling thought,
She work'd her sampler or retired to play.

Dear is the quiet village-church to me—
Saxon and simple, touch'd with thoughtful gloom,—
Lifting its widow'd form so gracefully
As though 'twere conscious of th' encircling tomb.

Whatever shade expressive clouds can throw,
Or hills wood-crested may around it cast,
I love to view it in the vale below—
Connect the present with our storied past.

Oft have I paused, when lull'd by pensive bliss,
To hear the curfew mellow'd by the wind,
Waft the farewell of day to scene like this,—
Soft to the ear as soothing to the mind.

But far excelling all chaste morn bestows,
The hush of twilight, or the harvest moon,
Or what mere landscape to the minstrel shows,
When silent thoughts their sanctity attune,—

Is felt, when village funerals wind their train
Slowly and sadly to some church-yard gate,
And our deep service tones its heaven-born strain
To scatter darkness from bereavement's fate.

Hark! from the woodland wafts the forward breeze,
That low sweet dirge the village-maidens sing,
Whose white robes glisten through the waving trees
As on the dead to her last home they bring.

Nay, sob not, mother! for thy beauteous child,
Though like a tendril from thy heart it grew,
Eternity she gains ere time defiled,
Or made the soul untender and untrue;

For One is present, whom no eyes can see
Except by faith, and that is—Christ the Lord!
And "Weep not," childless mother, comes to thee
If thy heart open to His gracious word.

Thou blessed ritual! throbs of Jesus' heart
Still in thy tones of thrilling mercy live;
When yawns the tomb, most wonderful thou art
By echoing all God's inspirations give.

The "Resurrection and the Life" is near,
By spirit present, and in love as deep
As when He touch'd the young man's open bier,
And softly bid wild anguish not to "weep."

While o'er that grave the "dust to dust" awakes
A dismal echo in the bleeding soul,
How the damp earth-clod on the coffin breaks,
'Till the deep tides of inward anguish roll!—

Yet o'er the tomb heaven's canopy unfolds!
And hark! these words of soothing magic sound,
While grief looks upward and by faith beholds
The Lord of life and resurrection crown'd,—

"Blest are the dead who in the Lord depart;
Yea, saith the Spirit, for their pangs are o'er,
Serene as heaven Christ keeps that sainted heart,
Whose works are ended and who weeps no more."

THE HOLY COMMUNION OUR GREAT ACT OF WORSHIP.

I have already spoken of the Communion Office forming, in reality, the great distinguishing feature of the Sunday service, and unquestionably, in apostolical and primitive times, the celebration of the Lord's Supper was *the* Sunday service, it was a meeting of the disciples "on the first day of the week to break bread." And if a Christian, in the early ages of the Church, had been asked to describe the worship in which he joined on Sunday, he would not have said: First we have prayers, and then a sermon; but he would have described the service of the Holy Sacrament. We have, in fact, a description of the service, written by an early martyr, in one of his apologies for the Christians; I will give the reader a translation of the passage in which the description occurs; it is, in fact, given twice over; first, in explaining the mode of entrance of a new convert into the society of the brethren, and then again, immediately afterwards, in an account of the Sunday assemblies of the Christians. The passage occurs in Justin Martyr's First Apology, which was a defence of the Christians against those who calumniated and persecuted them, written about the year A. D. 150. I hope that the interest which attaches to a picture of Christian worship in such early times will be sufficient apology for the length of the quotation.

"After a convert has been baptized, we bring him to the place where those who are called brethren are assembled together, in order that we may join in common prayer for ourselves, for him who has been illuminated,* and for all other men everywhere, that, having learned the truth, we may also, by our works, approve ourselves good stewards and keepers of the commandments, so that we may obtain eternal salvation. Having concluded our prayers, we salute each other with a kiss. Then bread and wine and water are brought to him who presides over the brethren, and he, having received them, ascribes praise and glory to the Father of all, in the name of the Son and of the Holy Spirit, and gives thanks abundantly for these His gifts. These prayers and thanksgivings ended, all the people present answer and say, Amen—which, in the Hebrew tongue, signifies, So be it. And the president having given thanks, and the people having answered, those who with us are called deacons, give to each of those present a portion of the bread and wine and water, over which thanksgiving has been made, and they carry of the same to those who are absent.

"And this food is called with us, the Eucharist, of which it is lawful for none to partake, except those who believe that the things which we teach are true, and who have been baptized with the baptism for the remission of sins and for regeneration, and who live according to the precepts of Christ. For we do not receive these as common bread, nor as common drink, but as Jesus Christ our Saviour, having been made flesh by the Word of God, took flesh and blood for our salvation, so, also, we have been taught that the food, by the conversion of which our blood and flesh are nourished, is, after thanksgiving made over it, with prayer expressed in His own words, the flesh and blood of that Jesus who was made flesh. For the Apostles, in those memoirs written by them which are called Gospels, have delivered to us that so Jesus commanded them; for He took bread, and having given thanks, said—"Do this in remembrance of Me; this is My body;" and in like manner He took the cup, and having given thanks, He said—"This is My blood;" and He shared it with them only.

"Afterwards, we remind each other of these things, and those of us who possess the means give aid to the rest, and we all live together in unity. And for all things which we enjoy we bless the Creator of all, through His Son Jesus Christ, and through the Holy Spirit. And on the day which is called Sunday, a meeting takes place of all those who dwell either in town or country, when the writings of the Apostles and the books of the Prophets are read for as long a time as is convenient. The reader having ceased, the president gives admonition and exhortation to imitate these good examples. Then, all rising up together, we make our prayers. And, as I explained before, when we have ceased from prayer, bread and wine and water are brought, and the president offers up prayers and thanksgivings, as he is able, and the people answer and say, Amen. Then distribution is made of the things over which thanksgiving has been made, and a portion is sent to those who are absent, by the hands of the deacons. Those who have the means, and the will, give each as he feels disposed, and the collection is placed in the hands of the president, and he assists the orphans and widows, and those who are sick and needy, and those who are in prison, and those who are entertained among us, being strangers; he becomes, in fact, the guardian of all who are in want. And the reason why we hold our common meetings upon Sunday is, because it is the first day upon which God created the world, and on the same day Jesus Christ our Saviour rose again from the dead; for, on the day before Saturday they crucified Him, and the day following Saturday—which is called Sunday—He appeared to His Apostles and Disciples, and taught them those things which we have brought under your notice."

Such, then, was apostolical and primitive practice; we have a testimony to the same, in the present practice of the Church of Rome; and though in many cases we should be wrong in appealing to the mode of worship adopted in that Church, inasmuch as certain features have been introduced notoriously unknown to primitive antiquity, still, upon the great question of what the Sunday service was in the ancient Church, and what it would be in a Church entirely accordant with the ancient model, the testimony is not to be despised; for though the service of the Mass be, in its present form, defiled with human inventions, and injured by human defects, still, that the celebration of the Lord's Supper was in early ages the great feature of the solemn assemblies of Christians, may, I think—from the traditional habits of the Roman Church—be pretty clearly argued.—*The Rev. Harvey Goodwin's Guide to the Parish Church.*

---

* That is, baptized. See Heb. x. 32.

England's Contests with Rome.—The "Fifth of November" Sermon at Oxford this year was preached by the Bishop of Oxford. We extract the following from the conclusion of the *University Herald's* report of it:—

While Rome still makes profession of the great doctrines of the faith, she has overlaid them with human additions, which defile the divine original, and even serve in their logical consequences to subvert the truth which they profess to develop. This her twofold character, first of holding the truth, and next of overlaying it with human additions, it was of the utmost moment, for many reasons, that we should bear distinctly in mind in all our contests with Rome. It was by this twofold means that she has deceived many noble spirits. After alluring them by the exhibition of those truths for which their souls hunger, she afterwards leads her victims to adopt some gross human delusion, which it is possible will in time rob them of the very truth for which they joined. She is able to claim attention to her greatest errors, because they are at once false, yet are the apparent developments of truth. She has only to lead her victim over the concealed point of union between the truth and her violation of it. This rendered the greatest caution necessary in denouncing her doctrines. And beyond this was another, and, it might be, still greater danger to intemperate zeal, that of rejecting truth because she builds upon it; while refusing to listen to her doctrines, giving up unawares that great deposit for the sake of which we repel her inventions. Numbers, in the heat of their spirit, thus strike at once at Rome's corruptions, and at the truth of Christ, which they overlay: reject what is indeed the teaching of the Apostles, because of that with which they find her associating it. It would be sufficient to allude to one or two leading points by way of illustrating how the truth is thus mixed up with the error of Rome. Take her teaching in the matter of the power of the keys, and the doctrine she inculcated touching confession and absolution. Undoubtedly God's Word did teach the need of the confession of sins, and spoke of the blessing of absolution by means of those ministers to whom Christ spoke the words, "Whosesoever sins ye shall remit, they shall be remitted unto them," and with as little doubt might be affirmed that the primitive Church sought faithfully to recognize the teachnig of her Lord when she introduced into her public services the confessions of sin, to which every penitent gave special application to his own case, and the public absolutions by which they were accompanied. She also appointed special occasions, such as those of sickness, in which private confession was permitted; but this was guarded with scrupulous care. But into what a polluted system had this been drawn out? His Lordship spoke in indignant terms of the evils of the Romish system of confession, and then glanced at the manner in which that Church had violated the truth of Christ in her Srcrament of the Holy Eucharist. In these matters and others how clear it was that resistance of the falsehood must be accompanied by a reassertion of the truth, otherwise we have the danger which the continental Reformers fell into, that of paring down the Gospel system, and moreover weaken our power of resistance, and give up to Rome those souls which thirst for faith in the Real Presence. The evil of the Genevan Church, which was supposed to be the purest, was that in its struggle to free itself from error it gave up the truth also. This error the English Reformers were enabled by their principles to avoid. And what could be more fitting than that here, after the lapse of three centuries in this University and city where God gave our fathers grace thus wisely to maintain these principles and to witness to them by their lives, we should with humble thankfulness to Him make mention of their deeds, and study to follow their example? Would that we could follow more rigidly that goodly pattern, and fan into greater brightness the light which they kindled! How might we hope to do this? By each one striving to place all his trust and hope in Him who shed his precious blood for our redemption. By fixing in our inmost hearts, through the constant study of His word, and prayer to Him, so deep and serious a sense of the inestimable value of the truth for which we strive, and the errors against which we contend, that we shall cling closely in all things to the pattern of the primitive faith.

A Peculiar Race of Indians.—It appears that during a recent cruise of the United States sloop-of-war *Vincennes* in the Arctic Ocean, above Bhering's Straits, the crew landed in Senivane Bay, on the eastern coast of Asia, a country belonging to the Russian territory, where they found a peculiar race of Indians, of which the San Francisco *Herald* gives the following account:—"The principal object of visiting this point was to obtain astronomical observations. The subject of most interest to the general reader, however, is the information gained respecting the Techucchis Indians, a warlike race, who inhabit this portion of Asia. They owe no allegiance to foreign power, having never been conquered by the Russians, although the country which they occupy is generally conceded as belonging to the Russian possessions in Asia. The manners and customs of this people are peculiarly their own. Unlike savages in other parts of the world, they are characteristically provident and anxious of accumulating property. Having no knowledge of the existence of a Supreme Being, and acknowledging no attribute superior to animal instinct, they are without superstition, and live a life of ignorance of all things unconnected with the present. It is equally remarkable of this untutored race, that in their social relations they are governed, to a certain extent, by correct principles of morality. Female captives taken in war are, however, considered common property, and are kept for purposes of prostitution; but these have no social intercourse with the wives and daughters of their captors, and are treated in the same manner and held in the same estimation as females of similar situation in civilized communities. The inhabitants of the village of Senivane Harbour were found to be very tractable, and seemed inclined to be on good terms with the crew of the *Vincennes*."

Paper Materials.

Efforts have been made for centuries, since the use of linen and cotton was introduced, to find other substances for the manufacture of paper, arising from the scantiness of the supply of rags to meet the increasing demand for paper. I send you a little chronology on the subject, from a work now in press, arranged in this wise, embracing history, statistics, patents, discoveries, and everything else connected with the subject, to which a date can be affixed.

1360.—Ulman Stromer began to write at Nuremberg, the first work ever published on paper-making.

1640.—The manufacture of paper-hangings was begun about this time as a substitute for the ancient hangings of tapestry, or cloth; they reached a high state of beauty and perfection.

1646.—Athanasius Kircher, a Jesuit of the 17th century, boasted of having paper, among other things, made of asbestos.

1716.—John Bagford, the most extraordinary connoisseur of paper ever known, died in England. It was said of him that he could tell at first sight the place where and the time when any paper was made. He prepared materials for a history of paper-making, which are now in the British Museum numbered 5891 to 5988.

1719.—Reaumur, in an essay published at this time, seems to have been the first author who perceived that paper might be produced from wood, and suggested that some one having the opportunity should make the experiment.

1734.—Seba, a Flemish writer on natural history, called attention to the fact that his country "does not seem to want trees fit for making paper, if people would give themselves the necessary trouble and expense. Alga marina, which is composed of long, strong, viscous filaments, might it not be proper for this purpose, as well as the mats of Muscovy, if they were prepared as the Japanese are accustomed to do."

1751.—Many suitable vegetables had been discovered, and schemes proposed for converting them into paper, as a substitute for rags, but none were carried into effect until now, when M. Guettard, in France, published his experiments, and communicated new specimens of paper made from the bark, leaves, wood, &c., of different plants, shrubs, and trees.

1756.—The first attempt to manufacture paper of straw, which was made in Germany, was induced by the scarcity of rags. A treatise was printed on the subject, giving a plan for reducing all vegetables into pulp, and bleaching the same.

1765.—Schoeffer, of Ratisbonne, published a work, in octavo, upon the different sorts of paper which he could make without the use of rags, giving specimens, among which were the cotton du peuplier, hornets' nest, saw dust, moss, beach, willow, aspen, mulberry, clematite, and pine; also hop vines, the peelings of grape vines, hemp, the leaves of aloes, and lily of the valley; also arroche, mothwort, masse d'eau, barley, straw, cabbage stumps, thistles, burdock, conferva, wheat straw, broom corn, and Bavarian peat.

1774.—Sheele discovered a gas, which is now known as chlorine, which, in combination with lime, came to be employed in bleaching paper stuff to a very great extent.

1776.—A volume was printed in France upon a whitish paper made from the bark of the linden (basswood) at the end of which were some twenty specimens of paper, made from as many different kinds of vegetables. But the poor quality of the fabrics, and the cost of producing them, seem to have discouraged the inventors.

1786.—The works of the Marquis de Villette were printed in London on paper made of marsh-mallow. At the end are specimens, in single leaves, of paper made of the nettle, hops, moss, reed, three species of the conferva, couch grass, spindle trees, wayfaring trees, elm, lime, yellow willow, sallow willow, poplar, oak, burdock, coltsfoot, and thistle. These experiments were made at Bruges. They served to show that paper could be made of a multitude of articles; but the difficulties were not overcome, which still exist, of preparing a substance more economical than linen and cotton.

1794.—A paper mill was built at Fairhaven, Vt., by Col. Lyen, at which paper for wrapping was made out of the bark of basswood.

1800.—The Marquis of Salisbury presented to the King of England a book printed upon paper manufactured of straw, which treated of the manner in which the ancients employed different materials to perpetuate the remembrance of events before the invention of paper.

1800.—A successful experiment was made in England by Matthias Koops, by which 700 reams of clean and white paper was turned out weekly from old, waste, and written and printed paper alone, which had previously been thrown away.

1801.—Matthias Koops succeeded in making "the most perfect paper from straw, wood, and other vegetables, without the addition of any other known paper stuff." He obtained a patent for a mode of manufacturing paper from straw, hay, thistles, waste and refuse hemp and flax, and different kinds of wood and bark, fit for printing and almost all other purposes for which paper is used.

1802.—Burgess Allison and John Hawkins obtained a patent at Washington for making paper of the husks of Indian corn.

1802.—M. Lozanna offered to the Society of Agriculture at Turin, a number of specimens of paper made of the savatula ervensis, the carduus nutans, and the bark of the erigerone of Canada.

1805.—It was about this time that the (so-called) rice paper of the Chinese, used for artificial flowers, was introduced into England.

1806.—Francis Guy, of Baltimore, obtained a patent for paper floor carpets, which he claimed were equal to canvass floor cloths, much more beautiful, and fifty per cent. cheaper.

1812.—Gabriel Desetable, of Caen in France, presented specimens of paper made from straw, by means of an instrument said to be so simple that any person who pleased could make paper equal to the most practical workmen.

1818.—The *Prince of Wales Island Gazette* was printed on paper which was said to have been made from rice; by which was probably meant rice straw.

1820.—A patent was granted for five years, by the government of Denmark, to the inventor of a mode of making paper from seaweed which was claimed to be whiter and stronger than the paper in common use, and cheaper.

1825.—William Van Houten, a Hollander, took out a patent in England for a mode of manufacturing paper of moss. The same year Louis Lambert, a Frenchman, obtained a patent in England for improvements in the material and manufacture of paper. His operations seem to have been made with straw.

1825.—Specimens of bleached and unbleached writing paper were exhibited in Boston, which were manufactured in England from pine shavings. The fabric was pronounced firmer than any manufactured from the ordinary material.

The enumeration of patents and experiments since this time becomes tedious. But we are still without a substitute for linen and cotton rags.—*Am. Pub. Cir.*

"Sham Bronzes."—The *Crayon* thus exposes one of the many deceptions practised in the cheap art (?) of the present day:—"There is no bronze about them—not even the colour. These statuettes are, generally, composed of zinc. A mould of a figure is made in metal, say iron, on the principle of the bullet-mould, except that it is made in sections, and by a common workman—at all events not an artist. A quantity of metal is poured into this mould until it is full, when it is at once poured out again; the mould being of metal, and cold, it congeals the zinc immediately in contact with it, and the result is, a metal *skin* of the subject; it is the simplest and cheapest process imaginable. Now, zinc shrinking considerably in the process of cooling, the effect of it may be imagined, the figure comes out smaller, limbs are shorter, bodies out of proportion and expression, and attitudes materially changed. Think of a squat Apollo or Diana, a spirited horse with weak legs, or the energy of a Discobulus exaggerated into a caricature by an imperfect expression, owing to the shrinking nature of the metal. This bullet-casting process is the way most of the bronzes we see and buy are made. The colour is a very simple matter, it being superimposed by an acidulated wash acting chemically upon the zinc, or else steeped in an electrotyped bath, and brazed. Such is the manufacture of *bronzes*, and such works find their way into the parlours of the wealthy and the good—people who are sensitive about integrity and principle, and who yet convert their rooms into a heathen temple, who pay for the possession of, literally, false gods, and who are proud of forms and divinities a pagan would be ashamed of. The bronze imposition is only one out of many; the same characteristics of manufacture belong to biscuit figures and porcelains, both of which change form in the process of baking and drying; to snuff-box pictures and copies of the old masters, only each has its own peculiar means for deceiving the eye. It is only a waste of paper to enlarge upon them."

Be not the fourth friend of him who has had three before and lost them.

For the Churchman

THE HOLY YEAR.

What though the light die out in Summer's eyes,
What though Autumnal winds, a lusty troop,
Shake the brown nuts and leaves together down,
Or what though Winter, hurrying o'er the hills,
Bring with him, slung across his rugged arm,
A delicate garment—that may be a shroud!
Out of October's fading paths we tread
Through angel ranks; November's windy gates,
Complaining on rough hinges, are flung wide
By all the saints in Paradise, who welcome
The Church as she goes through, and clear arises,
Out of December's midnight depths, the star
Of Christmas and Epiphany!
To children
Who stand around their mother in the twilight,
And o'er the pictured Bible on her knee,
Lit by the hearth flame, hang while she explains
And tells sweet Scripture stories, the dark hours
Are not too long, nor do they heed the storm
That brews without.
So welcome back, fair Advent!
Tell us again, O Mother, how He came!
Describe the mighty angel who for wonder
Could hardly speak his errand, the rude manger,
The dim-lit stable and the kneeling Magi,
Virgin and Child!
Then with grave, upraised hand,
And sterner accent, point to the swift clouds,
And tell us how He'll ride on their spread wings
Hither, ere long, and bid us watch and pray.

The setting star of Advent shines across
Wide winter wastes, and shows us Calvary
Dim in the distance.
Wilt thou lead us thither?
Shake the bright holly from thy hair, and walk
With sackloth on thy limbs, dust on thy head,
Crying "Unclean!" Up sharp and flinty stairs,
Notched in the ragged rock, wilt toil towards Him,
Who with extended limbs and tortured brow,
Looks upward from the troubled sea of hate
That sweeps around but cannot shake His cross.
Then standing on red Calvary, where the flowers
Thick springing at His feet, hold drops of blood
Instead of dew, wilt grasp in lifted hand
The holy symbol, while thy children fall
Prostrate!
The strange volcanic fires
That make the horizon lurid, shall fade out
Into clear dawn, a fair uprising sun
Gild the bare cross and vacant sepulchre.
Thou wilt exchange the sackloth for white garments,
And tread on flowers. Nature that walks by thee
Shall point the great text of the Resurrection;
Blossom and bud, with fresh, just parted lips,
Say plainly, "Christ is risen!"
Wear awhile
Those Easter blooms, then shading with curved hand
Thy wonder stricken eyes, along the blue
Follow ascending glories that fade out
As stars withdraw. And when thy crown of buds
Bursts into sudden flame, or outward thrusts
Long scarlet petals forked like tongues of fire,
Over the sweet-breathed fields comes Trinity,
With Summer's thoughtful silence on her lips.

Edith May.

The Pitifulness of Pretence.—All men should guard against pretence as they would guard against sudden death. All culture is limited, and though many aim at perfection nobody but a fool will profess to have attained it. It is best to make no secret of one's little attainments; the keen eyes of society will guage them sooner or later. Nothing in this world is more ridiculous than a butterfly man of taste, mincing phrases, out of whose mouth perpetually flows a weak dribble of critical slaver; who says with great pomp nothing at all; who has always read the last poem, and has been enchanted by the admiration of others for it; who can tell a Titian from a Leonardo da Vinci by the cracks in the canvass; who knows just what gospel Beethoven puts into the vibrations of the catgut, what truth he growls in the bassoons, or squeaks in the hautboys; who knows more of Dante than of Shakspeare, and not much of either. Into this fiddle-faddle may no earnest artisan, seeking for the compensations of life, fall. There is something better for him even in the sincerity of confessed ignorance. There is something better far in a genuine effort to make his daily life well balanced and beautiful. The first lesson which a contemplation, truly philosophic, will teach him, will be the folly of discontent. Bread and beef may be dear; his toil, from sunrise to sunset, hard; landlords may wax avaricious and taxes high; but there are great enjoyments which nothing can take from him. His are the brave overarching skies, his the broad landscape, his first the gentle breath of spring, his the luxurious deliquium of the autumn. Men of imagination have sung, men of science have catechised the earth and wrested from her ameliorating secrets, men of research have written the experiences of the race, men of speculation have classified the powers of the mind, and all for him! And above all, in this great rich land, to him and to his fellow craftsmen has been confided power to divert the treasures of the State into fertilizing channels. At his call great galleries of art may rise, fine gardens bloom, and libraries grow apace, for the people; only let him know his chance, feel the power of cultivated character, and appreciate his responsibilities, if not to his kind, at least to himself.—*Boston Atlas.*

Curious Anecdote of Dr. Franklin.—The French Abbe Raynal in his "History of the British Settlements in America," recounted a remarkable story which implied the existence of a particular law in New England. Some Americans being in company with the Abbe at Paris, questioned the truth of the story, alleging that no such law had ever existed in New England. The Abbe maintained the authority of his history, till he was interrupted by Dr. Franklin, who was present, and after listening for some time in silence to the dispute, said:—"I can account for all this. You took the anecdote from a newspaper of which I was at that time editor; and happening to be very short of news, I composed and inserted the whole story."—*American Publishers' Circular.*

For the Young.

The Bell.

People said, "The Evening Bell is sounding, the sun is setting." For a strange wondrous tone was heard in the narrow streets of a large town. It was like the sound of a church-bell; but it was only heard for a moment, for the rolling of the carriages and the voices of the multitude made too great a noise.

Those persons who were walking without the town, where the houses were farther apart, with gardens or little fields between them, could see the evening sky still better, and heard the sound of the bell much more distinctly. It was as if the tones came from a church in the still forest; people looked thitherward, and felt their minds attuned most solemnly.

A long time passed, and people said to each other—"I wonder if there is a church out in the wood? The bell has a tone that is wondrous sweet; let us stroll thither, and examine the matter nearer." And the rich people drove out, and the poor walked, but the way seemed strangely long to them; and when they came to a clump of willows which grew on the skirts of the forest, they sat down and looked up at the long branches, and fancied they were now in the depth of the green wood. The confectioner of the town came out, and set up his booth there; and soon after came another confectioner, who hung a bell over his stand, as a sign or ornament, but it had no clapper, and it was tarred over to preserve it from the rain. When all the people returned home, they said it had been very romantic, and that it was quite a different sort of thing to a pic-nic or tea-party. There were three persons who asserted they had penetrated to the end of the forest, and that they had always heard the wonderful sounds of the bell, but it had seemed to them as if it had come from the town. One wrote a whole poem about it, and said the bell sounded like the voice of a mother to a good dear child, and that no melody was sweeter than the tones of the bell. The king of the country was also observant of it, and vowed that he who could discover whence the sounds proceeded, should have the title of "Universal Bell-ringer," even if it were not really a bell.

Many persons now went to the wood, for the sake of getting the place, but only returned with a sort of explanation; for nobody went far enough, that one not further than the others. However, he said that the sound proceeded from a very large owl, in a hollow tree; a sort of learned owl, that continually knocked its head against the branches. But whether the sound came from his head or from the hollow-tree, that no one could say with certainty. So now he got the place of "Universal Bell-ringer," and wrote yearly a short treatise "On the Owl;" but everybody was just as wise as before.

It was the day of Confirmation. The clergyman had spoken so touchingly, the children who were confirmed had been greatly moved; it was an eventful day for them; from children they become all at once grown-up persons; it was as if their infant souls were now to fly all at once into persons with more understanding. The sun was shining gloriously; the children that had been confirmed went out of the town; and from the wood was borne towards them the sounds of the unknown bell with wonderful distinctness. They all immediately felt a wish to go thither; all except three. One of them had to go home to try on a ball-dress; for it was just the dress and the ball which had caused her to be confirmed this time, for otherwise she would not have come; the other was a poor boy, who had borrowed his coat and boots to be confirmed in from the innkeeper's son, and he was to give them back by a certain hour; the third said that he never went to a strange place if his parents were not with him—that he had always been a good boy hitherto, and would still be so now that he was confirmed, and that one ought not to laugh at him for it: the others, however, did make fun of him, after all.

There were three, therefore, that did not go; the others hastened on. The sun shone, the birds sang, and the children sang too, and each held the other by the hand; for as yet they had none of them any high office, and were all of equal rank in the eye of God.

But two of the youngest soon grew tired, and both returned to town; two little girls sat down, and twined garlands, so they did not go either; and when the others reached the willow-tree, where the confectioner was, they said, "Now we are there! In reality the bell does not exist; it is only a fancy that people have taken into their heads!"

At the same moment the bell sounded deep in the wood, so clear and solemnly that five or six determined to penetrate somewhat further. It was so thick, and the foliage so dense, that it was quite fatiguing to proceed. Woodroof and anemonies grew almost too high; blooming convolvuluses and blackberry-bushes hung in long garlands from tree to tree, where the nightingale sang and the sunbeams were playing: it was very beautiful, but it was no place for girls to go; their clothes would get so torn. Large blocks of stone lay there, overgrown with moss of every colour; the fresh spring bubbled forth, and made a strange gurgling sound.

"That surely cannot be the bell," said one of the children, lying down and listening; "this must be looked to." So he remained, and let the others go on without him.

They afterwards came to a little house, made of branches and the bark of trees; a large wild apple-tree bent over it, as if it would shower down all its blessings on the roof, where roses were blooming. The long stems twined round the gable, on which there hung a small bell.

Was it that which people had heard? Yes: everybody was unanimous on the subject, except one, who said that the bell was too small and too fine to be heard at so great a distance, and besides it was very different tones to those that could move a human heart in such a manner. It was a king's son who spoke; whereon the others said, "Such people always want to be wiser than every body else."

They now let him go on alone; and as he went, his breast filled more and more with the forest solitude; but he still heard the little bell with which the others were so satisfied, and now and then, when the wind blew, he could also hear the people singing who were sitting at tea where the confectioner had his tent; but the deep sound of the bell rose louder; it was almost as if an organ were accompanying it, and the tones came from the left hand, the side where the heart is placed. A rustling was heard in the bushes, and a little boy stood before the King's Son, a boy in wooden shoes, and one with so short a jacket that one could see what long wrists he had. Both knew each other: the boy was that one among the children who could not come because he had to go home and return his jacket and boots to the innkeeper's son. This he had done, and was now going on in wooden shoes and in his humble dress, for the bell sounded with so deep a tone, and with such strange power, that proceed he must.

"Why, then, we can go together," said the King's Son. But the poor child that had been confirmed was quite ashamed; he looked at his wooden shoes, pulled at the short sleeves of his jacket, and said, "He was afraid he could not walk so fast; besides, he thought that the bell must be looked for to the right; for that was the place where all sorts of beautiful things were to be found.

"But there we shall not meet," said the King's Son, nodding at the same time to the poor boy, who went into the darkest, thickest part of the wood, where thorns tore his humble dress, and scratched his face and hands and feet till they bled. King's Son got some scratches too; but the sun shone on his path, and it is him that we will follow, for he was an excellent and resolute youth.

"I must and will find the bell," said he, "even if I am obliged to go to the end of the world."

The ugly apes sat upon the trees and grinned. "Shall we thrash him?" said they, "shall we thrash him? he is the son of a king!"

But on he went, without being disheartened, deeper and deeper into the wood, where the most wonderful flowers were growing. There stood white lilies with blood-red stamina, sky-blue tulips, which shone as they waved in the winds, and apple-trees, the apples of which looked exactly like large soap-bubbles: so only think how the trees must have sparkled in the sunshine! Around the nicest green meads, where the deer were playing in the grass, grew magnificent oaks and beeches; and if the bark of one of the trees was cracked, there grass and long creeping plants grew in the crevices. And there were large calm lakes there too, in which white swans were swimming, and beat the air with their wings. The King's Son often stood still and listened. He thought the bell sounded from the depths of these still lakes; but he then remarked again that the tone proceeded not from there, but farther off, from out the depths of the forest. The sun now set: the atmosphere glowed like fire. It was still in the woods, so very still; and he fell on his knees, sung his evening hymn, and said: "I cannot find what I seek; the sun is going down, and night is coming;—the dark, dark night. Yet perhaps I may be able once more to see the round red sun before he entirely disappears. I will climb up yonder rock."

And he seized hold of the creeping-plants, and the roots of trees,—climbed up the moist stones where the water-snakes were writhing and the toads were croaking—and he gained the summit before the sun had quite gone down. How magnificent was the sight from this height! The sea, the great, the glorious sea, that dashed its long waves against the coast,—was stretched out before him. And yonder, where sea and sky meet, stood the sun, like a large shining altar, all melted together in the most glowing colours. And the wood and the sea sang a song of rejoicing, and his heart sang with the rest: all nature was a vast holy church, in which the trees and the buoyant clouds were the pillars, flowers and grass the velvet carpeting, and heaven itself the large cupola. The red colours above faded away as the sun vanished, but a million stars were lighted, a million lamps shone; and the King's Son spread out his arms towards heaven, and wood, and sea; when, at the same moment, coming by a path to the right, appeared, in his wooden shoes and jacket, the poor boy who had been confirmed with him. He had followed his own path, and had reached the spot just as soon as the son of the king had done. They ran towards each other, and stood together hand in hand in the vast church of nature and of poetry, while over them sounded the invisible holy bell: blessed spirits floated around them, and lifted up their voices in a rejoicing hallelujah!

Hebdomadary.

Thursday, December 6.—*St. Nicolas, Bp.*—This Saint was Archbishop of Myra, in Lycia, where he presided over thirty-six suffragan bishoprics, dying about the year 342. He is considered the special patron of children, whom he loved to teach; and his festival was formerly observed with great care at the great schools, in England—Eton and Salisbury in particular.

Saturday, December 8.—*Conception B. V. M.*—This feast was instituted by Anselm, Archbishop of Canterbury, upon occasion of William the Conqueror's fleet being in a storm, and afterwards coming safe to land.

Sunday, December 9.—*Second Sunday in Advent.*—Before *Christmas* are appointed four *Advent-Sundays*, so called, because the design of them is to prepare us for a religious commemoration of the *Advent*, or coming of Christ in the flesh. And it is to be observed, that for the more strict and religious observation of this season, courses of sermons were formerly preached in several churches on Wednesdays and Fridays, as is now the practice in Lent.

The Churchman.

NEW YORK, DECEMBER 6, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

Several important contributions must unavoidably stand over to next week.

Philo Catholicus must really excuse us. But his article is only a repetition of plausible fallacies which we have over and over again refuted.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We continue to receive a great many kind assurances of support, from both clergy and laity in all parts of the United States, under the present peculiar position of our paper, in its independent and fearless, though humble and often imperfect advocacy of the real interests of the Church. Another selection from these most gratifying communications will be found elsewhere, and we invite our readers' unbiassed consideration of them; not only as expressions of sympathy, but as assertions of principle, with every confidence in their general—perhaps, in some instances, their cordial concurrence. It is evident that we are calling forth a valuable amount of dormant, or, if not dormant, of yet unappropriated Church feeling; and there is hope in this, as there is in the fact of the same incitement acting powerfully in the extension of our circulation, that the Church will in the end be benefitted in no slight degree by what some persons, under the influence of a timid and temporizing spirit, have been too easily persuaded was likely to injure her sacred cause.

The declarations of hearty approval which we are receiving by almost every post, accompanied, as many of them are, by indications of the most unflinching determination to sustain us, in some instances, at every sacrifice, in the course we are pursuing, would leave us no choice, were we even disposed ourselves to relapse or falter. We had, it is true, fully made up our own mind, before we set out in a career which is already redounding to the advantage of our journal infinitely beyond anything we could have calculated upon thus early. But, had it been otherwise—had there been any consideration as respects our own circumstances, or our own position, which might have induced us to pause, we should not have dared to do so, in the face of so much evidence of the good that is being produced for the solid interests of the Church.

Not the least hopeful sign, is the greater appreciation which the laity, as compared with the clergy, express of our principles, and of our manner of maintaining them. They are evidently ahead of those whom we would fain have hoped to see first and foremost in the ranks of our supporters. It may be accounted for, we know; but only upon grounds which are altogether untenable, and which they will soon, or we are much mistaken, find giving way beneath them. One reverend gentleman, whose letter we publish, it will be seen has the absurdity to affect to think that we are not what we profess to be, "devoted to the united interests of the Gospel and the Church." Such an one must be under a strange, a fatal delusion. This is the most charitable excuse we can find for him. It may be, it is true, that he, as some others have done, confounds his own interests, or what he thinks are such, with the interests of the Gospel and the Church; and we should be glad if any of our friends in the diocese of Western New York would assist us in finding this out; not for the sake of anything in this individual instance of perversity, but only for an illustration of the great public principle that is involved. At any rate, we can assure him he has made a great mistake—as, indeed, have all his reverend brethren whose example he is following; and far better would it have been, had they one and all taken the course recommended by one of our *lay* correspondents at Rochester, whose letter we publish this week, and who has formed so just an estimate of the whole case. But we shall go on, come what may. That good will come—good, we mean, to the Church—for we keep ourselves, in any of *our* interests, quite out of consideration—we have no manner of doubt; and the clergy, therefore, as a body, will certainly, from a sense of duty, in due time rally around us.

—It would seem, from the letter of our Philadelphia correspondent, that there, as well as here, the practical parochial organization of the Church is in a very unsatisfactory state. We have not room at present for any remarks upon it, but we shall endeavour to say something on the subject at an early opportunity.

—Whilst preparing for going to press with our last week's issue, we received a communication from our respected friend, Dr. Evans of Baltimore, which we delayed not to insert, taking exception to a remark of ours, that the validity of Orders in the English Church since the Reformation depended on the due consecration of Archbishop Parker, but which our learned correspondent objects to "as an admission, that is not proper, because it is not true;" and this because, forsooth, "the Orders of the Anglican Bishops can be traced to the Church of Italy, through Archbishop De Dominis; and the Church of Ireland and its founder, St. Patrick, through Archbishop Hampton of Armagh, and Bishop Fuller, entirely independent of Parker." On the first blush of this contradiction, we demurred; but we had only then time to express, as briefly as possible, our disagreement. Since that time we have looked a little further into the question; and despite the confidence with which Dr. Evans has submitted to us his arguments, in a learned publication of his own upon the subject, we have only been confirmed in our old impressions.

We do not see, in fact, how the tracing of the Anglican Bishops' orders through "the Church of Italy," and "the Church of Ireland," can affect the real question at issue. At the time of Dr. Parker's accession to the English Primacy, Hume the historian—to go no further—has put it on record, that "the number of Bishops had been reduced to fourteen by a sickly season which preceded; and all these, except the Bishop of Llandaff, having refused compliance, were degraded from their sees." We see, therefore, in the first place, how important became the rightly established position of Parker. Dr. Lingard, the Roman Catholic historian of England, who with remarkable and most honourable candour, disproves the ridiculous and no doubt popishly invented *Nag's Head* story, does so expressly on the ground of its importance as involving the question of validity. "Harding and Stapleton," he shows, "and the more ancient (Roman) Catholic controvertists denied that Parker was a Bishop,"—this was indisputable; "but I always understood," continues Dr. Lingard, "that their objection referred to the validity, not to the *fact* of his consecration." And this, because it was by impugning his validity, that they would show the invalidity of the English Orders from Parker's time. Again, Dr. Lingard shows, that upon the Romanist assertors of Parker's invalidity disputing the existence of the Register of his due consecration, "the consequence was that, in 1614"—Parker was consecrated so long before as 1559—"Archbishop Abbot invited Colleton the archpriest, with two or three other (Roman) Catholic missionaries, to Lambeth, and submitted the Register to their inspection, in presence of six of his Episcopal colleagues." And why all this, if nothing depended upon it? And if anything *did* depend upon it, what could it be but the validity of those Orders which by his hands were to be perpetuated? In the very first year of his Archiepiscopacy, Parker assisted in the consecration of four Bishops—viz., Grindal, Bishop of London; Sandes, Bishop of Worcester; Young, Bishop of St. David's; and Horne, Bishop of Winchester,—to say nothing of his ordinations to the Orders of the Priesthood and the Diaconate. And is it possible that all this would be done, and the rightful authority or otherwise of him who performed it have nothing to do with the validity or invalidity of Orders in the English Church?

We will quote but one authority more; and he is one who, though a living one, has a high reputation both as an Anglican Divine and an Anglican Church Lexicographer. Dr. Hook, in his Church Dictionary, has this allusion to the case:—

> Here we may allude to the Nag's Head story, one of the most flimsy, as well as wicked, inventions of the Romanists, to invalidate the orders of the Church of England. It refers to the consecration of Archbishop Parker, *on which depends the validity of orders in the English Church: for if Archbishop Parker's consecration was not good, all those who were consecrated by him were not bishops, because he could not confer that character upon others which he had not himself.*

Surely we have adduced enough to support us in our assertion, that on Archbishop Parker's valid consecration "depends the validity of Orders in the English Church since the Reformation." We are at a loss to understand how, with any show of reason, our learned and excellent friend could stand forth, not to dispute merely, but so positively to contradict it.

The question, it will be seen, is gone into more in detail in another article; so that here we have deemed it sufficient to deal with it thus summarily and cursorily.

—A communication from the late minister of Christ Church, Sharon, Connecticut, will be found in another column, relative to the Irvingite candidate for Confirmation, that has been made the subject of a pamphlet, of which we took some notice in a leading article last week. Our reverend correspondent had evidently not seen our article at the time he wrote. However, we give his letter with no less satisfaction, since it bears us out so completely, and without concert in this or any other quarter, in the vindication we ventured to offer, alike of the Bishop and the Pastor concerned. The letter of our reverend friend, however, communicates one or two strong facts, in addition to those we were already acquainted with; and altogether there is now an answer before the Church, to this Irvingite pamphleteer, which ought to cover him and his confederates with shame and confusion, for attempting to asperse so unjustly and so virulently as they have done, a most exemplary Bishop and one of his earnest and faithful clergy.

It is evident, from the conduct of the Irvingite father of the boy who was offered for Confirmation—his suggestion to the examining pastor what questions ought to be asked, and his objection to some that were asked—that there was something more in view than the obtaining of the Church's sacramental rite for one who was to be trained up in schism from the Church; and this is confirmed by the significant circumstance that is stated in the pastor's letter, that "the boy's desire to be confirmed seemed to be simply the desire of the parent," and that he "could not discover in the boy any intelligent understanding of what he expected to do, or to be done for him." The fact, too, of the boy having *already* been taken to the Holy Communion at an Irvingite conventicle in New York—which the pamphleteer most disingenuously omits any allusion to—is reiterated, it will be seen, with much force. The remark about "bringing hypocrites into their fold," is one that cuts with two-edged severity; and there is involved in it a point which the Irvingites who have been hounding on these attacks upon faithful ministers of the Church would do well to submit to their conscientious consideration. Our readers, we think, will many of them take an interest in this case, if only as presenting one of those straws which are sometimes thrown up in the air to see which way the wind blows.

THE CHURCH AND THE POOR.

"We must face the real evils of society, and so exhibit the Church that the poor will look to her as a place of refuge, the sick look to her as their helper, the outcast look to her as their comforter."

Such, it may be remembered, were some of the glowing words which the Bishop of Rhode Island addressed to his clergy at their last Convention; and their impression has not been effaced from our mind, whatever may have been their effect upon those whom they more immediately concerned. They only made us the more resolute to contribute, as best we could, in our humble way, to the realization of such an imperative duty—that the Church may indeed and in truth "face the real evils of society," and be so exhibited that the poor may with confidence look to her as their spiritual home, as their refuge from the storms of life, and their covert from its tempests.

Would that we could look around and see any real, hopeful manifestations of such a desire as this, especially in our large cities, where the poor, the sick, and the outcast, do the most abound! "It would be a happy circumstance," the Bishop added on the occasion referred to, "if our Conventions, local and general, would devote more of their time and attention to the direct consideration of the *work* which Christ has commissioned the Church to perform. Why cannot the routine duty on these occasions be promptly performed, and then the minds of the clergy and the laity be turned to these momentous questions,—What does the world require of us as a Church? How shall we provide for the pressing exigencies which the condition of society renders it so imperative for us to meet?" But how few, how very few, are the evidences of such questions receiving any real, earnest, practical, *working* consideration!

In the first place, we contend, there can be no sincere and eager concern about such a fulfilment of the undeniable mission of the Church, where the poor are slighted or neglected. It is the great test of all, that the poor are *first* and *especially* cared for. It was one of the evidences pointed to by our Lord Himself of the truth of His being "He that should come," that "the poor have the Gospel preached unto them;" and preached unto them, not in words only, but in "works and labour that proceedeth of love." The poor were diligently sought out, and carefully ministered unto. Christ Himself went about doing good *among the poor*. O, it is there among the poor, and especially in their trials and distresses, that the Church must convey her ministrations, or all will be in vain. "Did not I weep," said one that in an eminent degree feared God and eschewed evil—"Did not I weep for him that was in trouble; *was not my soul grieved for the poor?*" And it was the imprecation of the same righteous man, "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail"—that then would he deserve all manner of evil to come upon him. And we may depend upon it, that the Prophet was right when he declared, "I know that the Lord will maintain the cause of the afflicted and the cause of the poor."

But, alas! not only are we, as a Church, too much overlooking the poor—too much neglecting to bring them in with us to our Household of Faith, but we are actually robbing them of what is emphatically their sacred right. We speak at present with reference more particularly to the operations of the Church in our own city. And there is one single phase of this overlooking, this neglect, this robbery of the poor, which is sufficiently enormous to suffice for a glaring illustration of the whole case,—the phase of it, namely, which is presented by the restless anxiety there appears to be, ever and anon, on the part of pastors and their vestries, to get away from the poor. We believe that within but a few years, six or eight cases have occurred more or less outrageously illustrative of it among us. Grace Church, St. George's Church, the Church of the Ascension, Zion Church, the Church of the Annunciation, the Church of the Evangelists, Christ Church, and one or two more, have all been carried away from the poor, and placed among the rich. It appears to us to be a most mischievous anomaly, that there is the power of inflicting such a wrong upon the poor and those that have none to help them. It is a principle that is thereby violated, that lies at the root of all justice to the poor—and most especially of that regard for their spiritual interests which is one of the vital elements of Christianity. "Woe unto them that decree unrighteous decrees, to turn away the needy from judgment, and to take away the right from the poor of my people." It is a fearful transgression, we may be assured, of that righteous law of Christian charity which is to prove the reality of the Church's character and professions. Churches are founded in certain localities for the benefit of all classes residing, or who may at any time reside there. There is a regular parochial organization, with all its means and appliances, in the advantages of which all are alike to participate,—"high and low, rich and poor, one with another." Is it not exultingly sung, in her very "Christian Ballads"—

> "Our Mother the Church hath never a child
> To honour before the rest?"

And is this to be all a sham? all a piece of empty sentimentalism, and vain poetic fiction? Is it to be shown, in sober seriousness, and in practical work, that *she hath* many a child "to honour before the rest,"—so highly, so preferably to honour, that their very church edifices and parochial organizations shall follow them even in their gentility, and leave the poor to take care of themselves?

Yes,—we fear it is; nay, we know it virtually has been so, in as many instances as we have mentioned. The rich, the aristocratic of such parishes, in their social elevations, "move up town," and soon their compliant pastors are anxious to move after them—leaving, we repeat, the poor to fend for themselves! "What is the use of staying down here now; all our principal parishioners have moved up town; we have none left but a few small tradesmen, and the poor people: what can they do for us?" Such is the argument that too easily prevails. Social reasons, and motives of self-interest, and worldly feelings, and the desire for a pleasanter life, and a more fashionable position,—these are the influences which it seems they find so hard to resist, and which come over them with the persuasiveness of much that is often so plausible, that it is thought to be all right, and the conscience is lulled fast asleep.

Talk of Foreign Missions—talk even of Domestic Missions—that is, Missions far away, whether at home or abroad! Talk of them in the face of all this gross neglect, nay, this palpable injustice, in our very midst—the denial to our own poor, our fellow-citizens, our near neighbours, of those ministrations of the Gospel which yet are to be sent, and, under other circumstances, properly and dutifully sent, elsewhere,—yes, talk of them, nay, do far more—by all means *carry them out*; but do not let the "wrong and robbery" of our own people be perpetuated!

Some time since, it may not be forgotten, our High and Dry contemporary here had to be publicly reproved and remonstrated with by the Provisional Bishop, for most unjustly assailing the Corporation of Trinity Church for the neglect of the poor "down town." But nothing could be more unreasonable. *They*, assuredly, have not neglected the poor: what is to be complained of is, that their liberal contributions to provide and sustain the means of grace for the poor, have not been more faithfully, more honestly appropriated. It was those that had run away from the poor, and carried with them what was intended for the poor, and what, in truth, belonged to the poor—it was these that deserved our contemporary's indignation, and not the Corporation of Trinity. But then they happened to be hedged in by a sort of divinity,—so it appeared,—and to fall foul of *them* would have been, in such estimation, most unpardonable profanity! We mentioned, last week, on the authority of one who knows the circumstances better than we do ourselves, that since 1848 seven parishes had become defunct in this city; and we believe that, in every instance, it was the growing excess of the poor, and diminishing numbers of the rich, that caused their extinction—that is, the abandonment of them as fields of pastoral labour!

Nor is the mischief all run out. Other parishes where the worldly rich are being drained off, and there is being left but a residuum of Christ's poor, are threatened with a similar process of abandonment. Even this very parish of All Saints in which we write is, we understand, and has for some time been, so threatened,—threatened, we mean, actually to have its parochial *status*, with all belonging thereto that is moveable, carried away "up town," into a more fashionable and less troublesome district—one where there are as *many* rich and as *few* poor as possible—even its very name of All Saints carried off into the bargain—and this unhappy ward, with its five and thirty thousand souls, left to the prey of any anti-Church or anti-Christian intrusion that may come in to take its place! It is become an intolerably uncongenial atmosphere! For years there has, shame to say, been no *resident* pastor. But now there is so much that is offensive coming "between the wind and our *divinity*" that it is unendurable to be connected with it. The rich, the well-to-do, the *aristocracy*, are all "moving up town." And so the Church must needs go too! The *building*, of course, will be left. But then it is encumbered with a debt that is beyond its money value, and will therefore have to be sold—perhaps to the Romanists, or it may be the Irvingites—or, perhaps, even the Mormons!

But let us not be thought to trifle with such a subject. O, is there not an awful reality of mischief in such a state of things? Awful, most awful, it truly is, when one remembers the solemn declaration of the Man of God, "He that mocketh the poor reproacheth his Maker!" Assuredly the Judge of all the earth will do right,—"For He shall stand at the right hand of the poor." Yes; He, at any rate, will have retributive justice. His command is, "Open thy mouth, judge righteously, judge the cause of the poor." And any infringement of such a decree, above all in the things of God, will one day be avenged. "God is mighty; He despiseth not any, *but giveth right to the poor*." This right, then, is emphatically given to them in the Church of Christ, all whose ministering servants are solemnly bound to see that, first and chief of all, "the poor have the Gospel preached unto them"—that they are gone amongst, sought for, ministered to, as those who are especially "Christ's sheep dispersed abroad, and His children in the midst of this naughty world," whom they are so to tend that "they may be saved through Christ for ever." This, we say, is the first great mission of the Church, here as everywhere else; and if she do not discharge it—fearful is it to contemplate what the end may be!

OUR ROWDY POLITICIANS.

The trial of a man on a charge of murder which, if it has not arisen out of, has yet had no slight connection with, the working of our political institutions, is an event which well deserves to be made the subject of serious reflection. Not that we mean to impute such an enormity as the murder in question exhibits, with its general concomitants, to the character of the institutions themselves—far from it; but unhappily they are permitted, in some of their purposes, to be controlled and worked by men who pervert the influences which are acquired under their operation to selfish and disreputable ends,—men who, morally and socially, are rowdies of the most vile and the most mischievous description, and who are allowed not only to become rowdies politically also, but to carry their political rowdyism into practical and very baneful effect in the very primary movements—the choice and the obtrusion of candidates for the popular elections of the City and the State. We say *allowed*, because the virtuous and good of our fellow-citizens are too remiss in those public duties which belong equally, nay, more responsibly, to them on such occasions,—too readily submissive to being jostled and set aside by the less worthy but more forward of the body politic; and too easily reconciled to the domineering and dictation of those who, although they have the same enjoyment of political rights, have not the same sense of moral and religious obligations. The constant scenes of profligacy and blackguardism which the trial we refer to has disclosed, and the foul scenes of violence and of blood, were just those in which a dominant political party among us was found exerting its power with the most signal effect,—scenes which are so graphically although but incidentally displayed in the evidence adduced, that there can be no mistake as to their nature, any more than as to their object.

Far are we from meaning to convey the slightest objection to the rights and liberties of any class of our people, as all alike the subjects of a free and independent republic. The life and soul of such a Constitution as ours is its democratic element. "Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none; the support of the State governments in all their rights, as the most competent administrations of our domestic concerns, and the surest bulwarks against anti-republican tendencies; a jealous care of the right of election by the people; absolute acquiescence in the decisions of the majority, the vital principle of republics; freedom of religion; freedom of the press; and freedom of the person, under the protection of *habeas corpus;* and trial by juries impartially selected."* With this exposition of our more prominent political institutions, so forcibly set forth by one of the Fathers of his Country, we cannot but concur. But if the elements therein combined are to work out a system of rule and governance for the public weal,—and especially if peace and happiness, truth and justice, religion and piety are to be established among us,—they must be placed under the control of a very different set of men from those who have figured in the drama, from its opening to its close, of such a life as that of poor Bill Poole. It is not the case of democracy carrying out, in all the fulness of its prerogative, and all the force of its power, the decisive and irresistible action of its united and absolute but popular will. We know there is danger, sometimes, even in this legitimate operation. It is the remark of a celebrated writer on political philosophy, that "as large bodies of men are subject to sudden frenzies, and as opinions, inculcated amongst a multitude without examination, and acquiring force merely by repetition from one to another, may violently agitate a country; the best way to stop the fermentation is to separate the men into different orders and with separate interests."† And this is being done, and done quite effectually, although spontaneously, by the *vis inertiæ*, as it were, of society itself, in its necessary and unavoidable grades and distinctions, and their irrepressible influences. When wealth accumulates, and civilization advances, social superiorities become unavoidable; and though they may not interfere with the preservation and perpetuation of the people's equal political rights, and their inalienable personal privileges, as the members of a free republic, still such social influences are not only inevitable, but desirable. Countless are the instances, in the history of nations—and especially of nations with anything like free institutions—where the further remarks of the philosopher we have just quoted have been signally and happily illustrated, when he shows how such conservative influences may become useful to a State in preventing the ill-effects of popular agitations. "For averse," he says, "to the prejudices, and despising the clamour of the populace, they will disdain to adopt their extreme opinions, and will not hesitate to reject their violent resolutions. Did the people always reflect," it is added, "or were they tolerably steadfast in their judgment, such an interference would be not only superfluous but wrong; for after all allowance is made for superior education, that resolution is most likely to be right which appears to be so to the majority of the nation—at least, that is right for them which is consonant to their fixed sentiments. But when the opinion of the public is often only the opinion of its leaders; when the numbers who join in the cry, only serve to swell the sound, without any accession of judgment; and when the wisest councils may be borne down by popular clamour,"‡—then it is, he shows, that by a superior and a soberer influence a State may perchance be saved from irretrievable mischief. Whether or not the few be less unprejudiced than the many—is not so much the question, as whether the prejudices of the former may not be able to prevent the evils which those of the latter would inevitably inflict.

But here, in the case before us, it is not the prejudices of a virtuous populace that we are to suffer from, but the vile machinations of a set of unprincipled and desperate demagogues, alike in politics and in morals. These are the leaders whose general sentiments and public objects are allowed to be thrust forward as those of the public—or, any rate, are permitted to exert a practical influence upon the appointments to the highest and most responsible offices, both of our Cities and our States. The Bill Pooles and the Bakers of the age—men, as this trial has incontestibly proved, of violence and of blood—men as devoid of private virtue, as they are exuberant in public profligacy—who create and constitute the most disreputable factions, and through such instrumentality, backed up by their own brute force, in all the terror of its rampant rowdyism—such, we say, are the bad men, and such the vile means by which our governments, whether civic or republic, are too often so shamefully permitted to be organized and influenced. And so little shame does there seem to be of such disgraceful connections, that could Bill Poole, "with all his imperfections on his head," be brought back on the stage of life, and his assassins themselves reappear in pristine uproariousness, neither Whigs nor Democrats would have the courage to denounce, or the grace to avoid them.

Without public virtue, there can be no public happiness; for it is with States and Cities, as it is with families and individuals. In moral philosophy, virtue is divided into: benevolence, to propose good ends; prudence, to suggest the best means for their attainment; fortitude, to bear up against the opposing passions from without; and temperance, to bear down the opposing feelings from within. And this virtue—ay, and emphatically as public virtue—is defined as the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness. But how can there be any such thing as this, where all is vicious, corrupt, and selfish? And thus, the very selection of candidates for our highest, even our judicial offices, must of necessity, when left in such unclean hands, be often tainted with defilement. "Doth a fountain send forth, at the same place, sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine figs?" No; neither can rowdy politicians supply us with either virtuous or just administrators of our laws. "To be the favourite of a besotted multitude," it has been well observed, "a man must descend to their level; he must desire what they desire, and detest all they do not approve; he must yield to their prejudices, and substitute them for principles. Instead of enlightening their errors, he must adopt them; he must furnish the sophistry that will propagate and defend them." And can it ever be desirable—ought it ever to be endurable, that the desires, and the prejudices, and the errors of such men as the trial we allude to exhibits to us, in all the revolting viciousness and depravity of their daily lives, should be descended to and adopted by the candidate for public office?

These are the aspects in which we, as Church journalists, have to deal with such a subject. It is as a matter of politics, but then of Christian politics—as well as a question of morals, and the morals of that divine dispensation, in the obligations of which we are alone taught, what there is in those two great commandments on which "hang all the law and the Prophets," our duty, namely, towards God, and our duty towards our neighbour. Such commands, we may depend upon it, can alone form a stable, unshaken foundation for a people's moral belief—a pure and benevolent motive for a people's political action. He who discerneth all things, yet "is of purer eyes than to behold iniquity"—He alone can tell us what is really good, and what is really evil. And He has told us it, by revelation through the Catholic Church. Through the Bible, we know, many would think it not only enough, but the truth to say. Still, we must remember that the Bible, if left to our own interpretation, will be tinged with our own inclinations, confused by our own ignorance, and perverted by our own prejudices. But, in the Catholic Church, the real clear voice of God is not only preserved in the written Word, but illustrated in her traditionary creeds, rituals, and ministry. So that, not in theology only, but in morals, ay, and in politics, Catholicity is the criterion of truth, and the unerring teacher under God Himself, to which we must have recourse. And this truth society must learn, if it would have its foundation secure; and a people must appropriate it, if they would have their institutions permanent. Let us never forget the memorable words of Washington—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports;" and let us, at the same time, bear in mind, that these can only be relied upon, as such supports, when they are based upon the Word of Truth, of which the Church has been divinely constituted "the Witness and Keeper."

HOLY DAYS.

The degeneracy of Catholic Churchmen was remarkably exemplified among us on the two last days of the month that is just past. The last day but one was the Thanksgiving Day, appointed by the civil authorities of the State. We took occasion last week not only to express our sense of its propriety, but to urge the duty of its religious observance; and it is satisfactory to find that it was universally regarded as at least a *holiday* in the worldly, if not a *holy-day* in the religious sense of the word; while very many went to church at least once during the day,—nay, we have been informed that, among Churchmen more especially, the congregations in many instances were almost as numerous as on Sundays, although there was no opportunity of participating in that great Thanksgiving Service, the Holy Eucharist—the Service which would have been so admirably adapted to such a grateful occasion.

Well—the following day was one appointed by the Church as a holy-day. It was the Festival of St. Andrew—a day that has from the early times of the Church been religiously observed, and for which we have in our Prayer Book a special service—that is, a Collect, Epistle, and Gospel, expressly appointed for, and adapted to the occasion. Yet while thousands of those calling themselves Churchmen observed the State holy-day, we question if one in ten thousand paid any regard to that of their Church; and while *all* the clergy, probably with scarce an exception, had their churches open, and suitable services therein, and appropriate sermons preached, at the State's request, perhaps not a score of them gave any heed whatever to their Church's command!

---

* Jefferson

† Paley.

‡ Ibid.

* Ames.

Now, does not this argue a very unsound state of things? Is it not another indication of the unreality that characterizes the Church, in her holy ordinances, in these degenerate times? The appointment of these holy-days is a sacred thing, as, indeed, is every other appointment of her religious institutions, which impose upon both clergy and people solemn duties to God through the devout observance of the same. It is not as if it were now to be a matter of opinion, as to the propriety of such appointments: there they are: they are as much part and parcel of our obligation to the Church, if we would be considered her dutiful children, as any other of our religious duties are. The object of them is one that has respect alike to the glory of God, and the interest of men. They are designed to promote the honour of God, and the good of His Church. The setting apart of such holy-days was decreed in the counsels of the Church in her best and purest and most unworldly times. In the age when people were really in earnest in their religion, and made it the first great business of life, it could be said of even such a Festival as that of last week—

> "Christians in thousands would have been
> All on their knees to-day,
> And saints departed would have seen
> Their living comrades pray."*

Bishop Jeremy Taylor, speaking of Saints' Days, well observes,—"The memories of the Saints are precious to God, and therefore they ought to be so to us; and such persons who serve God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy lives and doctrines published and imitated; and we by so doing give testimony to the article of the Communion of Saints." We know that the observances of holy-days have their warrant in Scripture. If we turn to the twenty-third chapter of Leviticus, we shall see that God Himself appointed, in addition to the weekly festival of the Sabbath, several other holy times for special observance. The Church festivals of *divine* institution were, in ancient days, much more numerous—than are those of *our* Church, at least—those, we mean, which though appointed are, shame to say, seldom or never attended to. We find the festival of the Passover, the feast of Tabernacles, the feast of Dedication, the feast of Purim, and others, which afford ample and most conclusive testimony of the desire and will of God as to holy-days. Nor were such appointments to be confined to the Jews—the spirit, if not the letter of them, extends also to us Christians; and we have every reason to infer from the Scripture testimony of later times, that though the Gospel abrogates the *Jewish* holy-days, still there may and ought to be *Christian* holy-days appointed in their place. Our Saviour Himself, we know, was most careful, in every particular, to observe the holy times set apart for public observance by God and the Church. At the Passover, He regularly went up to Jerusalem to "keep the feast." He was present, we read, at the feast of Tabernacles, and at the feast of Dedication. Not a word was he ever known to utter against such observances; but He gave us His example, in these as in other duties, as performing the will of God, for our imitation, in carefully observing the holy seasons of religion. This example was closely followed by His Holy Apostles, and by the early Church. They had, undoubtedly, the best opportunity of knowing His mind on these as on other subjects; and it was as natural as it was dutiful, that they should be very careful imitators of their Lord. The weekly festival of the Church, the Lord's Day, in the place of the Jewish Sabbath,—the substitution of Easter for the Passover,—the appointment of Whitsunday for Pentecost,—surely these, to go no further, clearly illustrate the principle of holy-days as deduced from Scripture. And these were appointments *by the Church*. The Lord's Day itself was so appointed. The Church, therefore, has from Apostolic times claimed and exercised the right to appoint a feast or a holy-day; and sincere, and earnest, and dutiful Churchmen will imitate the great Head of the Church in this as in all other holy duties of religion.

And here let us submit for serious consideration, some remarks we have met with in one of the works of a most exemplary living divine† of our Mother Church—exemplary in this as in every duty of his holy calling. "The Church has the promise," it is observed, "of prevailing against the gates of hell; and if the Church appoints religious observances, and hallows certain days, in accordance with Holy Writ, then those observances and days must be considered as of Divine appointment. Our example in our Blessed Lord is, to follow in spirit and in truth, and to '*hear the Church*,' not cavilling or holding back, because these things do not suit our habits, or because they interfere with our private judgment, but submitting ourselves to that Church into which, at Baptism, we have been incorporated; and by which, and through which, we have become members of Christ's Body, not considering that we, of one age and of one country, can interpret Scripture better than the men of all ages and of all countries taken together;—not, as Hooker says, 'standing at bay with the Church of God, and demanding wherefore the memory of Paul should be kept, rather than the memory of Daniel:' but cheerfully delighting in the opportunity vouchsafed to us, of resting from the toil of our worldly labour,—seeking gladly such occasions of escape from the carnal things of this world,—of assembling ourselves together in the commemoration of the glories of our Faith,—of throwing the bright halo of religion and Christianity over the whole aspect of our lives,—not giving a mere *seventh* part of our lives to God, but *all* our lives. And Hooker says, that 'well to celebrate these sacred and religious days, is to spend the flower of our time happily. They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be driven to hearken unto that we teach, may only by looking upon that we do in a manner read whatsoever we believe.' "‡ These are indeed conclusive arguments; and their confirmation from such a source as that just quoted, stamps them with an authority which no good Churchman would attempt to gainsay or resist.

But independently of all this, the duty of observing these holy-days is bound upon us by our own Church. They are not only enjoined upon us by our Prayer Book—itself an authority we can never dutifully disregard—but there are, as we have already said, special services, or sections of services, expressly for them. Why are these in the Prayer Book, if they are not to be used? Or what can with any reason exonerate the clergy from their regular use? The thing is either right or wrong. If it is wrong, let it by all means be abolished; but if it is right, surely there is sacred duty involved in such observances which can never be violated without offence to Him whose own great example is thereby so shamefully set at naught.

We have been led into these observations, as we have said, by the painful, the discreditable contrast which the Church in this land presented during the two successive days of last week to which allusion has been made. There was a time when it was esteemed the highest virtue to "obey God rather than man"—and to follow the example of Christ, rather than that of the world. And then it was that the holy-days of the Church were never disregarded, however principalities and powers might frown upon, nay, persecute them for it. Let us hope that a time so gracious in its religious aspects may yet be in store for the Church of this country. Not, we say again, that we would on any account slight such an appointment of the State as a Thanksgiving Day; but we would from even higher and holier motives respect and observe the holy-days of the Church, as at once an earnest of dutiful fidelity, and a source of undoubted blessing. We would say, in short, as regards the observance of the State's appointment on the one hand, and the Church's on the other, in the memorable words of our Blessed Lord Himself, "These ought ye to have done, and not to have left the other undone."

---

* Lord John Manners.

† The Rev. W. J. E. Bennett.

‡ Eccles. Polit., bk. v. § 71.

THOUGHTS ON CURRENT EVENTS.

We last week spoke of the Central American question, as the most important pending between the British and American Governments. It is the only one about which either nation could, by any possibility, think of going to war, without incurrring the most fearful guilt. It is among things possible, that that question may assume such a character and dimensions as may render a war inevitable; but this can be only by means of great misconduct on the part of one or the other Governments. What the present position of the case may be, our readers may possibly know before they read these lines better than we do while we are writing them. It is not possible for us to wait for the President's Message; but we confess that we do not imagine there is any very great danger. Certainly a question of boundary between the Musquito Indians and the Republic of Nicaragua, is no sufficient ground upon which Great Britain and America should go to war. The question derives all its importance from its relation to the passage across the continent. This is one of the highways of the British to Australia, and of the Americans to California. It is not the only highway in either case; nor is it at present the most important, although for anything we know it may be capable of becoming such.

It must be borne in mind, that neither party have any right, or claim any right to the territory over which the highway passes. All that both parties profess to claim is a free right of way, in some shape or other, and that the way may be as safe and convenient as possible. It should seem, under the circumstances, to be undesirable that either party should possess any sovereignty over the territory, because such a right would be liable, we do not say likely, to be abused to the injury of the other. An attempt to exclude either from the use of the highway would be an unfriendly act, and might, perhaps, if persisted in, afford a just and sufficient ground of war. An obstinate persistence in an attempt to appropriate the sovereignty would give rise to a suspicion of some such design.

The treaty called the Bulwer and Clayton treaty, was designed to prevent any such attempt on either side. Such was undoubtedly the real scope of the agreement. It seems that about the details, or guarantee connected with this main subject, the treaty is susceptible of two constructions; and it is said that Lord Clarendon and Mr. Buchanan have failed in agreeing upon an interpretation, or a substitute. Should this be the case, the position must be admitted to be an embarrassing one. The treaty exists, and neither party has a right to abrogate it, or to interpret it for the other. It has been said, that it may be abrogated by act of Congress, and that a treaty with France was once so abrogated. The effect of such an abrogation would probably be, that the treaty would no longer be respected in the courts of the United States. But a treaty is an agreement between two nations, and one party to an agreement cannot abrogate the agreement as affects the other party. His abrogation amounts to nothing more than that he repudiates his contract, and refuses any longer to recognize it. In so doing, he may or may not be justified by the circumstances of the case. Between private persons, the question would come before a court of law. The decision would be, that the party was or was not bound by his contract; if the repudiation was on the ground of circumstances out of the contract itself, but which were supposed to produce the effect of discharging the party from his obligation. If the supposed abrogation were on the ground of a difference between the parties, as to the true interpretation of the contract, the court would decide which was the true interpretation. In neither case would the act of abrogation or repudiation have any other effect, than discharging the other party from the obligation of doing any act which might, under other circumstances, have been regarded as conditions precedent to his bringing his action; in other words, it is only regarded as a violation of his agreement.

An international treaty differs from a contract between individuals only in the manner of enforcement. Nations have no common arbiter, whom they can call upon to interpret and enforce their contracts. When the two parties to a treaty differ as to its true interpretation, their only course is for each to act upon its own interpretation. Should the other party insist upon doing the same, it is not at all unlikely that the issue of the controversy might be a war, just as in a similar case, in private life, the issue might be a lawsuit. But, in private life, the aggrieved person would, if he had common sense, first try whether he could not effect some compromise with his opponent. If he found any compromise could be made, although it might not be a very advantageous one, he would have to consider whether, taking into view the certain expense and trouble of the lawsuit, and the possibility of failure, it might not be better for him to agree to the proposed settlement. If he should refuse to do this, and should bluster about standing up for the principle, not being imposed upon—spending his last cent before he would submit to a wrong; his lawyer, if he were an honest one, would be very apt to hint that he had better take a different view of the subject. Whether he did or not, or whether he were honest or not, if the client did not act upon the advice if given, or anticipate if it were not, there is very little doubt that his counsel would set him down for an obstinate fool.

Now, in proportion as war is more destructive than a lawsuit, it is more important that men should not bluster about international matters, than about interpersonal ones. The moral obligation is so much the stronger, because the evils of a lawsuit fall on him who commences it; the infinitely greater evils of war fall upon other persons. Moreover, wars always end in a compromise. The war between Great Britain and the United States, which began in 1812, was closed in 1815 by the ratification of a treaty which did not settle one of the many questions which had led to the war. It was made simply because both parties were tired of the conflict, and because a change of circumstances had rendered those questions, for the moment, practically unimportant. We say for the moment, for had the French gained the battle of Waterloo, the old questions would have again become practical, before the peace was a year old. It is then quite absurd to refuse an offered compromise, and enter upon a war which may end in something worse, and can end in nothing better than the compromise, but is sure to bring all sorts of crimes and miseries while lasts.

The abrogation of a treaty because the parties do not agree as to its interpretation seems absurd. It is, as has been shown, nothing more than a declaration that the abrogating party will not act upon the treaty in any sense, while in every view of the subject, it is binding in some sense. It would be much more dignified to declare, that the party, while it admitted the obligation of the treaty, would only regard it as binding in that which he supposed to be the true sense. The refusal to perform the obligations of a treaty is undoubtedly a technically just cause of war; and the abrogation is nothing but such a refusal. That is, a refusal to perform a treaty in its true meaning, is a just cause of war; of course, the question whether it be a sufficient cause is still open. But such a refusal makes a war technically just, on that side which has interpreted the treaty correctly, leaving it still an open question, whether the war, although just, may not be sinful from the inadequacy of the cause. Louis XIV.'s war about old hangings could not now be justified for an instant, although the refusal to deliver them may have been a violation of a treaty.

It is true, that the abrogation of a treaty is only a cause of war—it is not a declaration of war. The case of the French treaty, which is said to have been abrogated by act of Congress, is probably the only one. On that occasion, the French Republic did not declare war, and Great Britain might not do so now. We are inclined to believe that she would not. But why should not we show as much forbearance and good sense as Great Britain? That which we desire to impress on our readers is the importance of peace; not, in the phrase which is now so much abused by the English press, at any price, but peace, if it can be had without the necessity of future war.

H. D. E.

Baltimore, Dec. 1, 1855.

NOTES AND COMMENTS.

More Complaints Outside.—The Baptist *Chronicle* is acting with exemplary honesty and fearlessness as respects the degeneracy it beholds in its own community. "The churches and pastors complain," it says, "of a low state of piety, of a lack of success in the ministrations of the Word; and our Associational statistics show an actual decline, in many cases, of the number of members; nor do we believe it possible to have a better state of things till closet worship becomes more satisfactory. The lungs are a secret organ, and yet, if they failed in their office in vitalizing the blood, the death-current permeating the system, would soon make itself visible in disease and dissolution. So of closet worship; if it be not healthy, all the manifestations of religion in public, and in conduct, will be unhealthy and profitless." The wonder to us, however, is, how our contemporary knows that their "closet worship" is not satisfactory. Has he access to their closets? Or, if he has, is he always everywhere to see and know how it is? We are somewhat sceptical on this point. But the fact is, there is no necessity that this should be known. Men's fruits that are to be seen of all around them are quite sufficient as indications of a "low state of piety," or a high, as the case may be. What are they in *public worship?* What can they be with the system under which they are placed? What are they under the Sacraments? And here we come to what is probably the root of the whole evil; for they have no Sacraments, in any sense of spiritual efficacy, as channels of divine grace. Their "low state of piety," therefore, is easily accounted for, without going any further—certainly without presuming to intrude into their closets.

Revivals by Immersion.—There is, may it not be feared, a great delusion prevalent as respects the Sacrament of Baptism by immersion. For instance, under the head of "Revivals" the Baptist newspaper thus relates two recent cases:—

> Dr. Earle immersed a lady who had been connected with the Episcopal Methodists, but after a mental and moral struggle of six or seven years' continuance, during which period she had ventured to take the Lord's Supper only twice, (being deterred by conviction that she ought first to be immersed,) she at length became obedient to the faith. A lady connected with the Old School Presbyterians is also desirous of manifesting her love for the Saviour, by observing the initiatory rite of our holy religion; and some others are expected soon to put on Christ, by a public profession of his name.

Now, the delusion is this,—that this *immersion* is, after all, denied to be "the laver of regeneration"—that Baptism in that way, any more than by sprinkling, is not, in deed and in truth, "the mystical washing away of sin." In a word, the Christian doctrine of Baptismal Regeneration is virtually ignored. Where, then, can be the revival, if there be no faith in the regenerating influences of Baptism, but only some vague idea of it as a mode of being "obedient to the faith," or as a mere initiatory rite.

The Presbyterian Press.—One of the most respectable of our religious contemporaries (the *Intelligencer*) seems to have similar reasons of complaint to ourselves, when it says,—

> As increasing success is always the signal for which malevolence waits, it could scarcely be hoped that the *Intelligencer* should be free from the trifling annoyances of interested dislike. Occasionally, some one or other of our antiquated or declining contemporaries utters a growl, or wings a pointless dart, which may serve to remind us that caution should be united with courage in the prosecution of our duties.
>
> Unmoved, except to mirth or pity, by such ebullitions of spleen as we occasionally encounter, it shall be our endeavour to make the *Intelligencer* all the more worthy of the hatred of the dishonourable and base, and more deserving of the approbation of the wise and good.

This is unquestionably the right course, and we have no doubt that our contemporary, by steadily pursuing it, will in due time, as we are doing, put its adversaries to shame.

The Banner of the Cross.—It is certainly gratifying to find that the reverend editor of this paper is returning to a sense of duty, as a clergyman and a journalist; though it would have been much more seemly and satisfactory had this disposition been evinced before he had felt the ill effects of his outrageous conduct towards the *Churchman* and its worthy proprietor, and not have waited until his brother clergy of Philadelphia and the neighbourhood had been constrained to meet and protest against the course he was pursuing. We have not for some time past taken the *Banner*, for we could not reconcile it with our own principles to continue in controversy with such an assailant; but a copy of the last issue has been sent us, in which we find, with reference to ourselves, the conciliatory remark—"We hope our contemporary will be as willing as we are to bury all our little past differences." We *are* quite as willing; but we think that there is a good deal of personal wrong and libellous scurrility to atone for in that quarter before any very amicable relations can be established.

Christmas Carols.—Novello of Broadway—to whom the Church is indebted for so many valuable publications of Sacred Music—is advertising, it will be seen, some excellent Christmas Carols, the season for which is now so near at hand. They form a delightful means of contributing to keep up Christmas in its good old Catholic characteristics.

PRESENT POSITION OF THE CHURCHMAN.

To the Editor of the Churchman:

Dear Sir:—Permit me, though the opinion of a simple layman, to express to you my sympathy and high appreciation of the position taken by your paper lately with reference to the ministry and the poor of the Church. It is a question too solemn and too weighty to be handled, on the one side, with personal abuse, (and such I, in no wise, deem your strictures to be, though severe in the very nature of the case,) or, on the other, to stir up a crusade against a religious journal, which has the conscience and moral courage to expose what is deemed a grievous wrong. Far better had Dr. Seabury and his reverend supporters taken warning by the charge, examined their own consciences and positions, and repented, if wrong; or, if innocent, to have sustained their right by a courtly and Christian argument;—better for the Church, better as going so far toward the establishment of a high-toned religious public sentiment. It would show the existence of one journal, which dared assail evil in high places, and which should be sustained even at the hazard of personal sacrifice. Can the facts be doubted? Can their severity be dashed aside by an indignant persecution? It is deplorable the number of reverend editors, reporters, lecturers, school-teachers, and agents. In less than two columns of the *Church Journal*, you will find notices of eight clergymen wanting schools. No wonder the editor of that journal feels galled that his robes are disturbed when you touched the luxury of his editorial chair. O, how can one prate of Church extension, and proclaim the destitution of the world, while his own commission complains to his conscience, "Elijah, where art thou?" Poor human nature loves the graces and luxurious civilizations of large cities, or the quiet refinements of scholastic life. Such, if they have a charge, rob their people of their choicest abilities; if without one, rob the Church of a title and office to be secularized to the emolument, or comfort, or honour of ignoble self. How sad for the Church, how sad for them! Ah! indignation and persecution sound horrible in their mouths when their wrong is exposed. Does not the tongue blister to speak, and the hand palsy to write against such a condemnation? Facts demand severity, and the whole Church should sustain him who would expose them for reform. You have done right, sir. Worse than all, persecution rebounds to the greater condemnation of those who propose no other salvo to a wounded conscience.

Rochester, Nov., 1855. G.

[We have received with the above (inclosed in a private note) the amount of two years' subscriptions in advance for the *Churchman*: one of the subscriptions for the paper to be sent to the writer himself, and "another subscription," as he expresses it, "for which you will send the paper to some worthy poor person,"—which shall be duly attended to.—Ed.]

As presenting a remarkable contrast with the above, we publish the following note received by the same post, from the same place. *It is from a clergyman!* while the former is from a layman. Which is right?—with which is *the truth?* If with the layman, what a reflection upon the Church!—

Sir:—Please discontinue the *Churchman* (which is now sent to my name at Utica), and send me your bill for arrears to this date. Address me at this place.

When the *Churchman* shall have become again what it once was, and now professes to be, truly "devoted to the united interests of the Gospel and the Church," then I will again cheerfully endeavour to extend its circulation; but I am disgusted with the spirit which it at present manifests, and can neither read it myself, nor wish to have others do so.

Very truly yours, H. A. Neely.

Rochester, Nov. 26, 1855.

We publish the following also with very grateful feelings:—

To the Editor of the Churchman:

Sir:—Being one of your *distant* readers, I have not been able to perceive that your paper has suffered in the least degree from the sudden withdrawal of its former and reverend editor. Indeed I have thought that it became thereafter much more earnest, truly liberal, and catholic, than formerly. I feel very certain that your position as an *independent* lay editor is just the right one for usefulness at this time. I have been able, though at great distance from the scene of action, to perceive that a certain *coterie* of the ancient "high and dry" reverend gentlemen in New York city, and whose former mission there seemed to be to keep the *Churchman straight*, and to hold a Sunday service or two, reading at half-past ten o'clock A. M. three services at once, providing excellent choirs to do all the singing; and further, providing that the pew-rents should be levied and collected, have, since the late reverend editor's withdrawal, been rather *scarce* in their published articles for your paper. This *kind of men*, though sound in their general views of the Church, do not seem to comprehend the *possibility* of doing anything to make this Church a free and full provision for all sorts and conditions of men. They are afraid of radicalism and all disturbing elements, and prefer the comfortable sleep of death, in the arms of Mammon, to the cry of "the sword of the Lord and of Gideon." This is an interesting age in which we live; the whole sectarian world around is giving evidence that the Church is Divine, and, in its constitution, alone capable of duration; yet the Church, just now, more than at any former time, *seems* herself to be sinking into the merest sectarianism. But it is only seemingly so, for God will not permit it. Her faithless soldiers may be lost in the battle she has yet to fight; but if only ten righteous are left (as more than this number will be left), she will come out victorious.

In regard, Mr. Editor, to your own position now, and what you are doing, permit me to say that, in calling the attention of the whole Church to the evils of the clergy turning editors, you have waked up a sentiment and feeling which will lead to decided and good results, and for doing which you will be gratefully remembered by many thousands.

In your advocacy of Free Churches and frequent services, and in your care for Christ's poor, you have touched the great Catholic heart of the Church, and have awakened an earnest inquiry in a good direction, for which you will be long and most thankfully remembered.

In your earnest advocacy of a better system of Church music, and the chanting and singing by all the people in the worship of our assemblies, you have aroused an intense longing in thousands of hearts for a better practice than now generally prevails, and which will, it is hoped, produce good results, and for which you deserve the gratitude of every true and honest-hearted Christian.

And in your manly advocacy of the distinctive characteristics of the Church, and her unbending Catholicity—with her inherent adaptativeness to all sorts and conditions of men, and her power to make her ministrations more *practical* by a conservative rearrangement of her services—you have shown yourself the friend of the Church more than the friend of any party.

Entertaining these views, I beg you to go on in these good devotions; and let it be said that at least we have one earnest-hearted Catholic Churchman in our midst who is not afraid to speak his mind, and who is able to show a *reason* why he is Catholic, and that his Catholicity is not only in his creed, but in his heart also.

Quincy, Ill. A Layman.

To the Editor of the Churchman:

Sir:—It may not be unwelcome to you to receive, under present circumstances, from a distant and old subscriber to the *Churchman*, his hearty approval of your strenuous exertions in the noble cause in which you are engaged; and although I confess I was contented with the paper under the direction of Dr. Seabury and his immediate successor, yet I must be permitted to say that, since it came into your hands, it has, in my humble opinion, wonderfully improved, both in its literary and typographical departments; and I was surprised and regretted to learn that the Rev. Dr. had become one of its adversaries; for its principles have not changed, though confessedly more forcibly enunciated. Perhaps the shoe pinches in that quarter. R. R.

My name will be found among the early subscribers.

New Orleans, 21st Nov., 1855.

To the Editor of the Churchman:

Dear Sir:—I am, and have long been, a subscriber to the *Banner of the Cross*, and to the *Church Journal* almost from its origin. The former of these periodicals was, in years past, my chosen counsellor and instructor in relation to the current affairs of the Church. With the latter I still sympathize more closely in its general tone and type of Churchmanship, than with any other Church newspaper within my acquaintance. To the *Churchman* I have never been a subscriber, though occasionally enjoying the opportunity of reading it. My attention has, however, been attracted by the violent denunciations to which you have been subjected in the columns of these your contemporaries and brethren of the household of faith; and I have recently borrowed from a friend, and carefully read most of the articles that have called forth these unseemly invectives. The result has been a deepening of the feeling of shame and mortification already excited by the *one-sided* view of the case presented in the columns of your assailants—columns, on which I, an obscure and provincial layman, had nothing to induce me to look with any other than the kindest feelings.

The pith of the charges against the *Churchman* seems to be, that its proprietor is a "dealer in cereals," and its editor is a layman and a "foreigner!" What a flight of presumption, forsooth! that a "dealer in cereals" should presume to devote his substance to the maintenance of the "united interests of the Gospel and the Church!" And yet we are obliged to admit that a dealer in pills and potions was the inspired author of one of the holy gospels? Nay, more—we are firmly persuaded that many nations (our Britannic ancestors among them) first received the truths of Christianity from the lips of a tent-maker—aye, and a "foreigner" withal! Is it not a little remarkable, too, that one of the earliest and most illustrious defenders of that Christianity, against the assaults of philosophical infidelity, was a layman; and that the early Church, instead of stamping his presumption with the mark of her reprobation, should have handed down his name in the list of her choicest worthies?

But why adduce the example of Apostolic times, or the name of such an "old fogy" as Justin Martyr, to this enlightened age of newspapers and "Know-Nothingism?" Yet some of us find it hard to brush away these musty old prejudices.

One word more as to the *Church Journal*. As I have said before, that paper accords with my own sentiments (always excepting its political articles) on most of the prominent questions now before the Church, more nearly, perhaps, than any other, not excepting the *Churchman*. My feelings towards it are of the kindliest nature. It was, therefore, with the deeper regret that I read the discreditable article in its issue of October 25th; fully participating in the feelings of a devoted and accomplished Churchman (like myself, long a friend and admirer of the *Journal*), whose spontaneous exclamation, on hearing it read, was: "Cut it out! Shameful!"

I have no motive in this letter, except to express my abhorrence of the attacks to which you have been subjected, and to enter against them the humble protest of

An American Layman.

Alabama, 27th Nov., 1855.

The following is from a devoted minister of our Church in a neighbouring diocese:—

To the Editor of the Churchman:

Allow me, dear sir, to improve the opportunity of saying that I heartily approve of the general tone of the *Churchman* under its present independent management. Having the truth so clearly on your side, you can well afford to be temperate and dignified in your warfare against worldliness and shams.

I have not the honour of a personal acquaintance, but beg leave to subscribe myself,

Respectfully yours, —— ——.

Among other *lay* testimony to the dutifulness of our course, we may submit the following:—

To the Editor of the Churchman:

Dear Sir:—I notice that there is quite a lull in the abuse of the *Churchman* by the clerical editors. I have been so thoroughly disgusted that I have discontinued my subscription to one of their papers, and have almost made up my mind not to take any (so-called) religious papers, unless edited by a layman. From them alone can anything like independence be expected.

To the *Churchman* I have been a subscriber for some twenty-five years, and a constant reader of its columns. It is but justice to you to express the opinion, that at no time has it been conducted with the ability, the earnestness, and the independence which now characterize it.

You have, in my judgment, rendered the most important services to the Church by the honest and fearless manner in which you have exposed the sham and the unreality so conspicuous among us, and have pointed out the shortcomings of both clergy and laity.

I have reason to believe that, in spite of the clamour got up by *some* of the former, your course has been widely approved; and I doubt not that you have the consciousness of having, to the best of your ability and judgment, *discharged your duty*.

With much respect, I am very truly yours, —— ——.

Pennsylvania, December 3, 1855.

Advertisements.

HOSIERY AND UNDERGARMENTS.—
THE BEST GOODS: THE LOWEST PRICES!!
THE GREATEST ASSORTMENT!!!
Those in want of seasonable Hosiery and Undergarments should visit
RANKIN'S OLD STAND,
No. 104 Bowery.
Particular attention invited to the Silk and Woollen goods of our own manufacture, which are
ELASTIC, DURABLE, AND UNSHRINKABLE.
A single call will convince any one that, for cheapness, excellence, and variety, our stock is unrivalled.
A. RANKIN & CO., No. 104 Bowery.
ESTABLISHED IN 1823.
dec6-3m-5p

OVERCOATS, &c.—OUR STOCK OF ALL KINDS OF FAshionable Winter wear, Over and Under Garments, Shawls, Robes, &c., &c., is very full and complete, and will be sold low.
D. DEVLIN & CO.,
nov29-4t-5p Nos. 258, 259, and 260 Broadway.

CONNER'S UNITED STATES TYPE FOUNDRY, NOS. 29, 31, AND 33 BEEKMAN STREET, NEW YORK.—TO PRINTERS AND PUBLISHERS.—The undersigned beg to inform the Trade that they have recently issued their New Quarto Specimen, and that it is now ready for delivery to their old patrons, as well as to all who patronize their Foundry

In it will be found a New Series of Faces from Pearl to Pica, surpassing, if possible, their celebrated series of
SCOTCH CUT FACES.

The Fancy Type Department exhibits an unsurpassing variety of beautiful styles, selected from France, Germany, and England.

The Scripts and Bordering are now for the first time presented to the Printing Public, and are the productions of the best American and European artists.

An entire New Series of German Faces, both for Newspaper and Job Printing, of a very superior style, is now nearly completed and for sale.

The metal from which our Type is made will be found peculiarly adapted to the severe usage of Machine Press Printing.

Every article used by Printers kept on hand.

They beg to return thanks for past favours, and to solicit a continuance. Their well-known liberal manner of doing business for the past thirty years, is a guarantee to new patrons of their disposition and ability not to allow themselves to be surpassed for fair dealing, whether orders are by letter or otherwise.

JAMES CONNER & SONS.

☞ The Type on which this paper is printed is from the above Foundry. nov22-3m-5p

HEGEMAN, CLARK & CO.,
(Late Rushton, Clark & Co.,)
GENUINE COD LIVER OIL.
The great success attending the use of this valuable remedy in consumption having induced all kinds of imitations, purchasers are cautioned to notice that the signature of HEGEMAN, CLARK & CO., in full, is over the cork of each bottle, without which it is not genuine; and as the value of the Oil depends upon its purity, too much care cannot be taken to get the genuine.
HEGEMAN, CLARK & CO.,
Sole successors to Rushton, Clark & Co.,
Nos. 165, 273, 511, and 756 Broadway.
Wholesale Depot, No. 165 Broadway. nov8-3m-5p

GEORGE M. TRACY,
IMPORTER AND MANUFACTURER OF MEN'S Furnishing Goods, 84 William street, corner of Maiden Lane, New York, is now prepared to offer a choice stock of goods, consisting in part of
Suspenders,
Handkerchiefs,
Cravats,
Ties,
Linen Collars,
Travelling Shawls,
Gloves,
Under-Garments,
Rich Scarfs,
Hosiery,
Robes de Chambre,
Umbrellas, &c.
Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13-1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE ORIginal and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street, by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands, I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.
No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear.
WM. BLAKE,
sep20-3m-5p No. 119 Pearl street, New York.

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c. &c., direct from the mines, at a reduction from the Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal.
LOUIS J. BELLONI & SON,
Yard, 73 Wooster street. Office, Hanover Square, near Pearl st.
my3-1y-5p

PETERSON & HUMPHREY, IMPORTERS AND Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York.
G. F. PETERSON. [my31-1y-5p] G. S. HUMPHREY.

SHOW CASES.—HOFFMANN & FERSCH'S SHOW CASE WAREROOMS, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to.
my31-1y-5p

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings, fitted with all kinds of Gas and Water Fixtures, Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. mh22-1y-5p

MARBLE WORKS.—S. KLABER, 160 ALLEN STREET, NEW York, Manufacturer of Marble Mantels, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my31-1y-5p

Literature.

The Works of Charles Lamb, with a Sketch of his Life and Final Memorials. By Sir Thomas Noon Talfourd, One of his Executors. In Two Volumes. New York: Harper & Brothers.

Nothing has done more, perhaps, to embalm the memory of "Elia" than this work. We call it a work in a double sense. Its contents are the work of Charles Lamb; but its arrangement, together with the Sketch of his Life and Final Memorials—these are the work of Sir Thomas Noon Talfourd, than whom no one was probably better qualified to deal with the subject. True, he does not rate his own labours as anything very great. "The share of the editor in these volumes," with true modesty he says in the Preface, "can scarcely be regarded too slightly. The successive publications of Lamb's works form almost the only events of his life which can be recorded; and upon these criticism has been nearly exhausted. Little, therefore, was necessary to accompany the letters, except such thread of narrative as might connect them together, and such explanations as might render their allusions generally understood. The reader's gratitude," he adds, "for the pleasure which he will derive from these memorials of one of the most delightful of English writers, is wholly due to his correspondents, who have kindly intrusted the precious relics to the care of the editor, and have permitted them to be given to the world; and to Mr. Moxon, by whose interest and zeal they have been chiefly collected." This is true, with some qualification—with due allowance, that is, for Talfourd's diffidence and humility. Certainly the interest and zeal of Mr. Moxon must have done very much in procuring such a collection of valuable correspondence; and even Talfourd might well, as he has done, "express his personal sense of the honour which he has received in such trust from men, some of whom are among the greatest of England's living authors: to Wordsworth, Southey, Manning, Barton, Procter, Gilman, Patmore, Walter Wilson, Field, Robinson, Dyer, Carey, Ainsworth, to Mr. Green, the executor of Coleridge, and to the surviving relatives of Hazlitt." These luminaries in the firmament of English literature were those with whom Lamb was in constant correspondence, and this is a circumstance which of itself invests these volumes not only with a vivid interest, but with a peculiar charm.

We cannot go into any analysis of these Memorials of Charles Lamb: our space would fail us for such a purpose. But there is one point that strikes us so forcibly, in glancing at his life,—as the life of such a man,—and that is his religious mind, or rather, perhaps, the state of his mind under the religious influences which, though he could not resist, yet failed to possess him so wholly as one would have wished they had done. Yet they did affect—they certainly controlled him. They first rescued him from error; and then they prepared him to receive with meekness those Christian truths which are so often too humbling for the man of letters. There is a substantial value attaches to the following account of

LAMB AND COLERIDGE AS CHRISTIANS.

While the bias of the minds of Coleridge and Lamb thus essentially differed, it is singular that their opinion on religion, and on those philosophical questions which border on religious belief, and receive their colour from it, agreed, although probably derived from various sources. Both were Unitarians, ardent admirers of the writings and character of Dr. Priestley, and both believers in necessity, according to Priestley's exposition, and in the inference which he drew from that doctrine, respecting moral responsibility and the ultimate destiny of the human race. The adoption of this creed arose in Lamb from the accident of education; he was brought up to receive and love it; and attended, when circumstances permitted, at the chapel at Hackney, of which Mr. Belsham, afterward of Essex-street, was then the minister. It is remarkable, that another of Lamb's most intimate friends, in whose conversation, next to that of Coleridge, he most delighted, Mr. Hazlitt, with whom he became acquainted at a subsequent time, and who came from a distant part of the country, was educated in the same faith. With Coleridge, whose early impressions were derived from the rites and services of the Church of England, Unitarianism was the result of a strong conviction; so strong that, with all the ardour of a convert, he sought to win proselytes to his chosen creed, and purposed to spend his days in preaching it. Neither of these young men, however, long continued to profess it. Lamb, in his mature life, rarely alluded to matters of religious doctrine; and, when he did so, evinced no sympathy with the professors of his once-loved creed. Hazlitt wrote of his father, who was a Unitarian minister at Wem, with honouring affection; and of his dissenting associates with respect, but he had obviously ceased to think or feel with them; and Coleridge's Remains indicate—what was well known to all who enjoyed the privilege of his conversation—that he not only reverted to a belief in the Trinitarian mysteries, but that he was accustomed to express as much distaste for Unitarianism, and for the spirit of its more active advocates, as the benignity of his nature would allow him to feel for any human opinion honestly cherished. Perhaps this solitary approach to intolerance in the universality of Coleridge's mind arose from the disapproval with which he might justly regard his own pride of understanding, as excited in defence of the doctrines he had adopted. To him there was much of devotional thought to be violated, many reverential associations, intertwined with the moral being, to be rent away in the struggle of the intellect to grasp the doctrines which were alien to its nurture. But to Lamb, these formed the simple creed of his childhood; and slender and barren as they seem, to those who are united in religious sympathy with the great body of their fellow-countrymen, they sufficed for affections which had so strong a tendency to find out resting-places for themselves as his. Those who only knew him in his latter days, and who feel that if ever the spirit of Christianity breathed through a human life, it breathed in his, will nevertheless trace with surprise the extraordinary vividness of impressions directly religious, and the self-jealousy with which he watched the cares and distractions of the world, which might efface them in his first letters. If, in a life of ungenial toil, diversified with frequent sorrow, the train of these solemn meditations was broken; if he was led, in the distractions and labours of his course, to cleave more closely to surrounding objects than those early aspirations promised; if, in his cravings after immediate sympathy, he rather sought to perpetuate the social circle which he charmed, than to expatiate in scenes of untried being; his pious feelings were only diverted, not destroyed. The stream glided still, the under-current of thought, sometimes breaking out in sallies which strangers did not understand, but always feeding and nourishing the most exquisite sweetness of disposition, and the most unobtrusive proofs of self-denying love.

The first volume, from which the above extract is made, is occupied with a Sketch of his Life, embracing his correspondence with the literary worthies aforesaid, and with his Final Memorials. And there is mixed up with these, memorials also of Lamb's only sister, Mary, with whom he ended his days in sweet and placid contentment, which make the whole story of his later life intensely affecting. "Contrary," we read, "to Lamb's expectation, who feared (as also his friends feared with him) the desolation of his own survivorship, which the difference of age rendered probable, Miss Lamb survived him for nearly eleven years. When he died she was mercifully in a state of partial estrangement, which, while it did not wholly obscure her mind, deadened her feelings, so that, as she gradually regained her perfect senses, she felt as gradually the full force of the blow, and was the better able calmly to bear it." Nothing, however, would induce her, for a long while, to leave the place where he had died and was buried. "*He* was there, asleep in the old church-yard, beneath the turf near which they had stood together, and had selected for a resting-place: to this spot she used, when well, to stroll out mournfully in the evening, and to this spot she would contrive to lead any friend who came in the summer evenings to drink tea and went out with her afterward for a walk." The following is given in a note to this account of Mary Lamb's attachment to the spot,—it is a "sonnet, by Mr. Moxon, written at this period of tranquil sadness in Miss Lamb's life, and so beautifully embodies the reverential love with which the sleeping and mourning were regarded by one of their nearest friends, that I gratify myself by extracting it from the charming little volume of his sonnets which it adorns:

"Here sleeps, beneath this bank, where daisies grow,
  The kindliest sprite earth holds within her breast;
  In such a spot I would this frame should rest,
When I to join my friend far hence shall go.
His only mate is now the minstrel lark,
  Who chants her morning music o'er his bed,
Save she who comes each evening, ere the bark
  Of watch-dog gathers drowsy folds, to shed
  A sister's tears. Kind Heaven, upon her head,
  Do thou in dove-like guise thy Spirit pour,
And in her aged path some flowrets spread
  Of earthly joy, should Time for her in store
Have weary days and nights, ere she shall greet
Him whom she longs in Paradise to meet."

The second volume is devoted to his miscellaneous writings,—the Essays of Elia, and other Essays—Letters, Poems, Sonnets, Album Verses, &c. There is a curious, caustic Preface to this volume, professing to be "by a friend of the late Elia," though in many respects it is the reverse of friendly in its tone, speaking disparagingly alike of poor Elia and his writings. As, for instance, "To say truth, it is time he were gone. The humour of the thing, if there ever was much in it, was pretty well exhausted; and a two years' and a half existence has been a tolerable duration for a phantom. I am now at liberty to confess, that much which I have heard objected to my late friend's writings was well founded. Crude they are, I grant you—a sort of unlicked, incondite things—villainously pranked in an affected array of antique modes and phrases. They had not been *his* if they had been other than such; and better it is that a writer should be natural in a self-pleasing quaintness, than to affect a naturalness (so called) that should be strange to him. Egotistical they have been pronounced by some who did not know that what he tells us, as of himself, was often true only (historically) of another; as in a former essay (to save many instances)—where, under the *first person*, (his favourite figure,) he shadows forth the forlorn estate of a country-boy placed at a London school, far from his friends and connections—in direct opposition to his own early history." Of course, it is apparent that it is Charles Lamb *loquitur* in all this. But it sounds harshly now, since he can speak no more, even in humour or in irony—in honesty or in affectation! It is Elia thus revels at

OXFORD IN THE VACATION.

To such a one as myself, who has been defrauded in his young years of the sweet food of academic institution, nowhere is so pleasant to while away a few idle weeks at, as one or other of the universities. Their vacation, too, at this time of the year, falls in so pat with *ours*. Here I can take my walks unmolested, and fancy myself of what degree or standing I please. I seem admitted *ad eundum*. I fetch up past opportunities. I can rise at the chapel bell, and dream that it rings for *me*. In moods of humility, I can be a sizer or a servitor. When the peacock vein rises, I strut a gentleman commoner. In graver moments, I proceed master of arts. Indeed, I do not think I am much unlike that respectable character. I have seen your dim-eyed vergers, and bedmakers in spectacles, drop a bow or courtesy as I pass, widely mistaking me for something of the sort. I go about in black, which favours the notion. Only in Christ Church reverend quadrangle, I can be content to pass for nothing short of a seraphic doctor.

The walks at these times are so much one's own—the tall trees of Christ's, the graves of Magdalen! The halls deserted, and with open doors inviting one to slip in unperceived, and pay a devoir to some founder, or noble or benefactress (that should have been ours) whose portrait seems to smile upon their overlooked beadsman, and to adopt me for their own. Then, to take a peep in, by the way, at the butteries and sculleries, redolent of antique hospitality; the immense caves of kitchens, kitchen fireplaces, cordial recesses; ovens whose first pies were baked four centuries ago; and spits which have cooked for Chaucer! Not the meanest minister among the dishes, but is hallowed to me through his imagination, and the cook goes forth a manciple.

Antiquity! thou wondrous charm, what art thou? that, being nothing, art everything! When thou *wert*, thou wert not antiquity—then thou wert nothing, but hadst a remoter *antiquity*, as thou calledst it, to look back to with blind veneration; thou thyself being to thyself flat, jejune, *modern*. What mystery lurks in this retroversion? or what half Januses[*] are we, that cannot look forward with the same idolatry with which we forever revert! The mighty future is as nothing, being everything! the past is everything, being nothing!

What were thy *dark ages?* Surely the sun rose as brightly then as now, and man got him to his work in the morning. Why is it that we can never hear mention of them without an accompanying feeling, as though a palpable obscure had dimmed the face of things, and that our ancestors wandered to and fro, groping!

Above all thy rarities, old Oxenford, what do most arride and solace me—are thy repositories of mouldering learning, thy shelves——

What a place to be in is an old library! It seems as though all the souls of all the writers, that have bequeathed their labours to these Bodleians, were reposing here, as in some dormitory or middle state. I do not want to handle, to profane the leaves—their winding sheets. I could as soon dislodge a shade. I seem to inhale learning, walking amid their foliage; and the odour of their old, moth-scented coverings is fragrant as the first bloom of those scientific apples which grew amid the happy orchard.

Lamb was a "Blue Coat Boy,"—he owed all his educational advantages (whatever they were) to the institution, the fortunate objects of whose fostering care are, for other reasons, so designated. He thus winds up some happy

RECOLLECTIONS OF THE BLUE COAT SCHOOL.

The time would fail me, if I were to attempt to enumerate all those circumstances, some pleasant, some attended with some pain, which, seen through the mist of distance, come sweetly softened to the memory. But I must crave leave to remember our transcending superiority in those invigourating sports, leap-frog and basting the bear; our delightful excursions in the summer holidays, to the New River, near Newington, where, like otters, we would live the long day in the water, never caring for dressing ourselves, when we had once stripped; our savoury meals afterward, when we came home almost famished with staying out all day without our dinners; our visits, at other times, to the Tower, where, by ancient privilege, we had free access to all the curiosities; our solemn processions through the city, at Easter, with the lord mayor's largess of buns, wine, and a shilling, with the festive questions and civic pleasantries of the dispensing aldermen, which were more to us than all the rest of the banquet; our stately suppings in public, where the well-lighted hall, and the confluence of well-dressed company who came to see us, made the whole look more like a concert or assembly, than a scene of a plain bread and cheese collation; the annual orations upon St. Matthew's day, in which the senior scholar, before he had done, seldom failed to reckon up, among those who had done honour to our school by being educated in it, the names of those accomplished critics and Greek scholars, Joshua Barnes and Jeremiah Markland (I marvel they left out Camden, while they were about it). Let me have leave to remember our hymns and anthems, and well-toned organ; the doleful tune of the burial anthem chanted in the solemn cloisters, upon the seldom occurring funeral of some school-fellow; the festivities at Christmas, when the richest of us would club our stock, to have a gaudy day, sitting round the fire, replenished to the height with logs, and the penniless, and he that could contribute nothing, partook in all the mirth, and in some of the substantialities of the feasting; the carol sung by night at that time of the year, which, when a young boy, I have so often lain awake to hear, from seven (the hour of going to bed) till ten, when it was sung by the older boys and monitors, and have listened to it in their rude chanting, till I have been transported in fancy to the fields of Bethlehem, and the song which was sung, at that season, by angels' voices to the shepherds.

Nor would I willingly forget any of those things which administered to our vanity. The hem-stitched bands, and town-made shirts, which some of the most fashionable among us wore; the town-girdles, with buckles of silver, or shining stone; the badges of the sea-boys; the cots, or superior shoestring of the monitors; the medals of the markers, (those who were appointed to hear the Bible read in the wards, on Sunday morning and evening,) which bore on their obverse, in silver, as certain parts of our garments carried in meaner metal, the countenance of our founder, that godly and royal child, King Edward the Sixth, the flower of the Tudor name—the young flower that was untimely cropped, as it began to fill our land with its early odours; the boy-patron of boys; the serious and holy child who walked with Cranmer and Ridley—fit associate, in those tender years, for the bishops and future martyrs of our Church, to receive or (as occasion sometimes proved) to give instruction.

"But, ah! what means the silent tear?
  Why, e'en mid joy, my bosom heave?
Ye long-lost scenes, enchantments dear!
  Lo! now I linger o'er your grave.

"Fly, then, ye hours of rosy hue,
  And bear away the bloom of years!
And quick succeed, ye sickly crew
  Of doubts and sorrows, pains and fears!

"Still will I ponder Fate's unalter'd plan,
  Nor, tracing back the child, forget that I am a man."

We wish to append a specimen of his poetry. This was by no means so striking as his prose. Yet was it full of sweetness, and often not without force. The following is selected more for its subject than its poetic merits. It is given among his miscellaneous pieces:—

THE CHRISTENING.

Arrayed—a half-angelic sight—
In vests of pure baptismal white,
The mother to the font doth bring
The little helpless nameless thing,
With hushes soft and mild caressing,
At once to get—a name and blessing.
Close by the babe the priest doth stand,
The cleansing water at his hand,
Which must assoil the soul within
From every stain of Adam's sin.
The infant eyes the mystic scenes,
Nor knows what all this wonder means;
And now he smiles, as if to say,
"I am a Christian made this day;"
Now frighted clings to nurse's hold,
Shrinking from the water cold,
Whose virtues, rightly understood,
Are, as Bethesda's waters, good.
Strange words—the world, the flesh, the devil—
Poor babe, what can it know of evil?
But we must silently adore
Mysterious truths, and not explore.
Enough for him in after times,
When he shall read these artless rhymes,
If, looking back upon this day
With quiet conscience, he can say,
"I have in part redeemed the pledge
Of my baptismal privilege;
And more and more will strive to flee
All which my sponsors kind did then renounce for me."

This American edition of the works of Lamb is well got up, and deserves a place in all our libraries.

Out of Debt, Out of Danger. By Cousin Alice. New York: D. Appleton & Co.

This is a very lively sketch-book for young people. The scenes it presents are full of exciting interest, and the sentiments it expresses are generally wholesome and good. "But," a little friend of Cousin Alice's is made to say, in the Introduction, "boys and girls never get in debt"—the young lady never, it seems, having dreamed of such a thing in her day. "There are more ways than one of getting in debt, I suppose you know," said Cousin Alice, going on with her bouquet, laying a tea rose beside the heliotrope in mignonette, for this conversation was in the little parlour of Locust Cottage. "And as for children, why, they may have the disposition, and show the lack of principle earlier than you think for." "Great oaks from little acorns grow," said our friend, pleasantly. "Precisely," said Cousin Alice, "if you had taken the cankered branch from that Ami Vibert rose at first"—"I should not have lost all my blossoms, I dare say: and so, good-bye." "Good-bye, for the present only, I hope," said Cousin Alice. And thus pleasantly are we introduced to the story, which opens with a "family gathering" on New Year's Day in the morning, heralded by the following verse of a household ballad,—

As one by one the cheerful group
  In order take their place,
Mamma beside the hissing urn,
  Presides with gentle grace.

Well—the children have, it appears, been making a terrible noise, for which, however, both Pa and Ma are disposed to make allowances, being New Year's Day. And then, forthwith, we have them all presented to us as a happy

FAMILY PARTY AT THE BREAKFAST TABLE.

The whole party in the dining-room were in the highest spirits, for besides New-Year's and breakfasting down stairs, which did not happen every day, they had caught glimpses of various packages and parcels arranged on the piano in the next room.

"Me next, Olly!" pleaded the shy Lucy, made bold for once in her life by the excitement of the moment.

The Bleekers were "a large family," as their friends often said, wondering Mrs. Bleeker kept her senses, with so many children about her. Lucy, holding up her birds-eye dinner apron, was five years old! Olly, who had just settled the boisterous Kate and noisy Peter, on impromptu high chairs manufactured of music books, was scarcely ten; yet she was as motherly almost to the younger ones, as Mrs. Bleeker herself. Every body liked Olly, *Olive* by desert, yet she was not pretty, or clever, as Josephine had always been. Mr. Bleeker called her "Humpty-Dumpty," half the time, which she did not mind in the least, but rather liked; as he never did so when not in good humour. Her square, stout little figure, in green merino dress, and black silk apron, was seen up stairs and down stairs, bustling about at everybody's service; while Josephine rocked away, book in hand, perfectly oblivious of all but self-evident duties.

Mrs. Bleeker certainly needed her active little aide-de-camp, to keep the table in order. Mr. Bleeker, in high good humour, was for helping the children to every thing they wanted; New-Year's day being the excuse again. It was Olive, who substituted hominy for the oysters that were passed to Kate, and dusted Peter's soft-boiled egg, with the *bottom* of the pepper-box. Lucy, afraid to urge her claims, would have gone hungry, in the midst of plenty, at least long enough to get heart-broken, and so spoil it all when it did come, if Olive's quick gray eyes had not spied the empty plate and quivering lip.

Meantime Josephine eat on in undisturbed enjoyment, of fish, flesh, and fowl within her reach, only stopping to protect her scarlet sacque from the inroads of Peter's spoon on one side, and Kate's hominy and milk on the other.

For a while at least, no one attempted to quell the strife of tongues, so suddenly let loose, in the usually peaceful dining-room.

"Dear me, Katie, how *tipsy* you pass your plate," remarked Peter, having scraped the bottom of the egg-glass, until it was almost as clean as when it came from the china closet.

"There! all over my lap!" exclaimed the unfortunate Joe.

"Then you ought to have passed it for her!" responded Master Tom, who felt very virtuous himself that moment, buttering a second slice of bread for Lucy. "Lazy folks take the most pains! don't they—I say, Lucy di Lammermoor."

"My name *isn't* Anna More," said the indignant little one, appealing to her mother, "is it, mamma? My name is Lucy—Barnard—Bleeker. I'm five years old next March!" proceeded she, with rather more spirit than usual, confident that she knew this fact at least.

"Well done, little one," said Mr. Bleeker, leaning over Tom to the sugar bowl, and bowling a lump, by way of reward, down the table; which notice from her father so astonished Miss "Lucy Barnard," that she was hushed forthwith, and for the rest of the breakfast.

"What a pretty cap mamma's got on, Peter! Mamma, what makes you wear caps to breakfast? You don't wear them any other time."

"I know!" answered the urchin, before Mrs. Bleeker could offer any satisfactory explanation to Katie's inquiring mind.

"Well, why?" said Kate, in the most provokingly incredulous tone; as much as to inquire, "what do *boys* know about caps?"

"Because she'd take cold, leaving off her night-cap so suddenly!" shouted the young gentleman, his face growing very red, with the feeling that maybe he was not right after all, and everybody would laugh at him.

"At our school," began Josephine, desiring to give her mother still further particulars of that wonderful place; but Tom's voice was louder still, and "you ought to have seen us boys," was all Mrs. Bleeker could make out above the din.

"Peter had tongue twice!" remonstrated Kate.

"*You* don't need any at all," was Mr. Bleeker's answer, as he supplied the offered plate liberally.

"Well, Lucy has eaten all the butter off, and left the bread!"

"It's not Lucy's bread at all. Stop, Tom; she doesn't get butter," said Olive, with authority.

"She shall if she wants it, to-day at any rate." Mr. Bleeker sent a slice to the sober little thing, that had been buttered to suit himself.

"Please not, papa," urged Mrs. Bleeker, at this new breach of nursery discipline.

"Oh, do let the children enjoy themselves."

"Not at the expense of a sick day to-morrow," said Mrs. Bleeker, pleasantly. "No, my pet, butter does not agree with Lucy, don't you recollect?"

"Mamma, can I have a cup of coffee, just this once?" asked Peter, emboldened by his father's remark, and not stopping to notice the prohibitory law enforced. But Mrs. Bleeker had come to the conclusion that everybody had about breakfast enough, and rang to have it removed accordingly.

"Hurrah! now for the things!" shouted Peter.

And then the things—the New Year's presents—are brought forth, and severally appropriated to their appointed recipients, eliciting multifarious expressions of joy, and making one and all happy.

We shall not attempt to go into the details of the story: we do not want to spoil its interest for our young readers, who, as well as learning how it is that "Out of debt is out of danger," will find much in it all to interest, gratify, and instruct,—much that will make them anxious, or we are mistaken, to seek further acquaintance with "Cousin Alice."

The Prison of Weltevreden; and a Glance at the East Indian Archipelago. By Walter M. Gibson. New York: J. C. Riker.

The Prison of Weltevreden is unmistakeably the work of an enthusiastic, and, we may add, very sincere mind. Thoroughly imbued with the importance of the cause he advocates, and filled with the sympathy for the race whose condition he is so solicitous to see improved, the author has, in his earnestness, perhaps, overlooked the only adequate means for accomplishing his cherished object, that can be found on the earth—means and appliances and power which reside in the Catholic Church alone, and which, out of that Church, however much they may be simulated and copied, have never the ring of the true metal, have never the strength of a heaven-given life and endurance. "To the women of Christendom" this work is inscribed, and it is to them chiefly that our author seems to look for help in the accomplishment of his aim. Does he mean that woman's influence, exercised at home in her own sphere, may do much in turning the hearts of husbands and brothers and sons to the thinking of good thoughts, and strengthen their hands to the doing of good deeds? If so, well—very well. But if he seeks to thrust her into a false position, false in the sight of men, false in her own sight, false in the holy sight of God, then most assuredly it is not well, but a shocking perversion, which can be productive of nothing but evil and disappointment and failure. But we would gladly put the best interpretation upon the author's words; let us hope, then, that "under the fostering influence of the faith and enthusiasm of woman" is to be taken in that fairer sense of woman as a home worker, a sense which the words indeed convey, and would convey none else, were we innocent still of the wretched cant of "woman's rights," and kindred fanaticisms. But whatever he means, the author's end is at least a good one. It is, as he himself expresses it, "to open up new regions of thought and feeling, and in presenting real pictures of oriental character, to point out new avenues to the oriental mind; to show forth childlike races claiming by their simplicity, docility, obedience, and truthfulness, the highest paternal care of a superior civilization; to show how this has been wielded to gratify selfish ends alone,—producing a harvest of vice and hate; and to show the effects of another policy,—studying the simple character, meeting it with congenial sympathy, wishing to serve rather than to be served, teaching with patience and some fraternal regard; and receiving in exchange a childlike love and devotion: to show that this result might be universal throughout the beautiful islands of the Indian Ocean, among their simple and numerous races; who by their numbers, by the defences that the Creator had set up around them, by the deadly barriers that save them from any permanent Caucasian intermixture, must ever be the sole producers of the chief Eastern treasures for which the selfish world has contended; and demand that attention from self-interest, which ought to spring from an enlightened, Christian philanthropy." As a book of travel and personal adventure the "Prison of Weltevreden" is full of interest; the descriptive portions are graphic and spirited, and there is much that is striking and novel throughout the book in respect of character, locality, and incident. On the first page we are met by a sketch of the

THE PRISON OF WELTEVREDEN.

The Prison of Weltevreden, in 1853, was an irregular group of thick-walled barracks, one story high. There was a gloomy Hall of Justice in front, where the examination of prisoners provisionally detained took place. The visitor who did not wish to enter the chambers of the Hall, would pass along beneath an archway; and then came in view of the house of the head jailer. Further on, he would enter an open court, with a row of commodious, cleanly prison chambers on either side, devoted to prisoners of state, and to unconvicted persons. Beyond this, passing through a gateway in a lofty wall, he would enter another open court, between rows of smaller, and more closely guarded cells, whose iron-studded doors, and close-barred gratings, showed that they were abodes of convicted men; another and smaller court was beyond this, with inclosures and rows of cells on either side; these were smaller, filthier, more closely guarded than the preceding ones, and the abodes of still greater unfortunates; but farthest of all, at the bottom of the quadrangle, there was to be seen a range of low, gloomy walls, of heavy, black-stained, iron-embossed doors, with crevices for light and air. There the deadly silence of a church vault reigned behind; except, now and then, might be heard the footfall of a Dutch sentry; or the hoarse, heavy rustle of the chains of some wretch doomed to death, or to lifelong woe.

The author's experience, during his journeyings, his visits to many small islands in the South Atlantic and Indian oceans, his arrival in the Malayan Archipelago, and during his sojourn in the interior of Sumatra, are of the most varied description. Here are the details of a

WEDDING FEAST.

The viands, mostly fowls, birds, and fish, cooked into shreds, and mingled with rice, sago, tripang, beans, and fruits, were brought in course, one large bowl at a time, out of which each guest, with a small porcelain ladle, filled the bowl or saucer in his hand; and then, with chopsticks of ivory, silver-tipped, made rapid disposition of rice and bean, grain by grain; and the minutest fragment of shredded meat, tripang, or fruit.

Between each dish, the mild, warm, fragrant tchoo was poured by assiduous Ganymedes, in pigtails, into small, thimble-top goblets of excessive thinness, like the half of a bubble upon a tulip stem; and as Soch Tchay explained, it would seem that the Chinese of Palembang had made some study of the natural philosophy involved in the mode of taking, as well as in the manner of preparing their diet and drink. Every bowl and cup was reputed to have peculiar properties for giving a higher zest to the solids and fluids of food.

When the chief dish, the kimlo, the olla podrida of Chinamen, was brought, Pood Djang, who was the wag of the company, first tasted of it; and giving a smack of approval, assured me that there was only a little dog in it, but very young and very black; and young black dog was good. Not so, said Soch Tchay, frowning upon his friend at his joke; we eat no dog in Palembang—too great a plenty of chicken and bird. And I do not think that canine steaks, or chops, form any portion of "celestial" diet in that city.

A youth approached with a large golden goblet, a dish of especial compliment, accompanied by the host. This was *quah*, a thick pottage, which contained some of the famous bird-nest, the wax-like cells prepared by the little laweet in ocean caves, chiefly of Java. Memories of mutton chops! what was here! The bed where eggs were laid, and hatched, and where gaping fledglings had fouled many a day before, to be offered to my civilized stomach, as the chief luxury of an oriental feast!

But Oey Tsee Yang explained; he had a piece of raw nest to show; clean, white, and waxy, of a dim shade like opium; this was from a nest just built; rich Chinamen did not eat of those that had been soiled by a single egg; these new ones were very costly—worth more than their weight in silver, one dollar and a half an ounce; and the older kind, those stained by a brood of young, were worth one half that price. The Dutch gain great revenues, many hundred thousands of dollars, from the nest of the ocean swallow. The raw nest—I tasted of it—was almost tasteless on the tongue, like any unseasoned gelatine.

Chinaman is made strong by bird-nest, said Oey Soch Tchay; it makes him fat, it makes him live a long time. I saw a quizzical look in the face of Pood Djang; he leaned back, and motioning to me to approach my ear, he whispered, casting a side wink at his friend Tchay, that bird-nest was good to give old man handsome face to please young wife.

But our limits will not permit us to quote more at length. The above will serve to illustrate Mr. Gibson's graphic descriptive powers. This work is illustrated with numerous engravings, very badly done.

Hewet's Illuminated Household Stories for Little Folks. With Illustrations by W. H. Thwaites, engraved by the Best Artists. Vol. I. *Cinderella.* New York: D. Appleton & Co.

This is indeed a most charming book for the young people. Illuminated borders, spirited cuts, interspersed with the letter-press, and a pretty frontispiece printed in oil colours, make this altogether one of the most attractive of story books that could well be gotten up for the gratification of the young. This little work is entirely above the ordinary class of children's story books. As the publisher says, without exaggeration, in his preface, "He has embellished this edition with exquisite specimens of Pictorial Art, from which children may derive those correct ideas that will mature into the beautiful and grand."

Harper's Monthly Magazine, for December, presents, as usual, an interesting table of contents. We have, to commence with, an instructive paper on the "Conquest of Mexico," profusely illustrated, "Remembrances of the Mississippi," with a score of spirited cuts, and a "Trip to Newfoundland," strikingly set forth with pen and pencil. The tales and sketches are as usual varied in style and sufficiently entertaining, while the Monthly Record of Current Events, Literary Notices, Editor's Table, Editor's Easy Chair, and Editor's Drawer, show, if anything, an added care and ability in the making up. The distinctly humorous feature of the book is illustrated in "Mr. Bloemup's Congressional Experience." And we have, to close the whole, the customary "Fashion Plate" from Mr. Brodie. Altogether a capital number.

Putnam's Magazine, for December, keeps up the already high reputation of this deservedly popular periodical. In the present number we have the conclusion of "The Armies of Europe," "Life Among the Mormons," "Virginia Springs," and "Benito Cereno;" a number of entertaining sketches, and another "Sparrowgrass" paper. Longfellow's "Hiawatha" is lengthily reviewed, and among the diversity of hostile opinion, we are happy to find in one quarter at least the capacity to appreciate this unique work of one of our leading American poets. Thackeray is presented under the, to us, new light of "Thackeray as a poet;" a poet, that is, in its adjuncts of poetic form, as well as of poetic thought and conception. We must not forget to mention some verses of very unmistakeable merit: "It Might Have Been," was not written by a nobody. The Editorial Notes are full, and the "Drama," the "Opera," and "Fine Arts," receive their due share of attention.

We have received from Leonard Scott & Co. the American reprint of the *Edinburgh Review* for October. The present number contains the following articles: "Memoirs of King Joseph," "Political Disturbances in China," "The Educational Census," "The Court of Oude," "The Newspaper Press," "Tennyson's Maud," "Transcaucasia," "The Fathers of New England," "The Results of the Campaign."

The True Catholic, for December, contains, among the editorial papers, an able and lengthy article on "The Constitutional Limitations of the Church," followed by a series of sound and very seasonable "Reflections on English Matters;" the "Selections" embrace an account of the missionary labours of the Rev. Henry Purdon Disney, from the *Church Colonial Gazette*, and a very interesting paper from the *Ecclesiastic* on the "Interpretation of the Psalms." The Book Notices are full, and comments on Church affairs touch on most of the prominent topics of foreign and domestic ecclesiastical news.

We have received a specimen sheet of what promises to be a very valuable addition to our stock of biographical literature, viz.: *The Cyclopedia of Biography, Foreign and American*, Embracing a Series of Original Memoirs of the Most Distinguished Persons of All Times. Edited by Francis L. Hawks, D. D., LL. D. The work is published by the Messrs. Appleton in their best style, and contains a large number of illustrations.

Ancient History.—This is No. 13 of *Harpers' Story Books*, and, thus far, one of the best of the series. The illustrations are numerous, and capitally executed.

The Sailor's Magazine, for December, is an interesting number. The selected matter is excellent of its kind, while a large number of original articles, communications, statistics, and the like, give a character and value to the serial.

---

[*] Januses of one face.—*Sir Thomas Brown.*

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

New York.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John Evangelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. Ann's (for deaf mutes), do.; Holy Comforter (seamen), do.; Good Shepherd, do.; Church of Our Saviour, do.; Church of the Messiah, do.; St. Michael's, Brooklyn; Good Angels, do.; St. Paul's, E. Brooklyn; Grace, Williamsburgh; St. James the Less, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxsackie; Grace, Albany; ———, Crugers; Grace, Cherry Valley.

Western New York.—*Free, without Daily Service.*—Calvary, Utica; St. Andrew's, New Berlin; St. James', Pulaski; St. James', Syracuse.

New Jersey.—*Free, with Daily Service.*—Christ, Newark; St. Paul's, do.; House of Prayer, do.; St. Barnabas', Roseville, do.; Christ, Elizabeth; St. Stephen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jersey City.

Daily Service, not Free.—St. Mary's, Burlington; College Chapel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; St. Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst; St. Mark's, Baskingridge; St. John's, Dover; St. Mary's, Rockaway.

Pennsylvania.—*Free, with Daily Service.*—St. James the Less, Philadelphia.

Daily Service, not Free.—Calvary (Bishop White Chapel), Philadelphia; St. Peter's, do.; St. Mark's, do.

Free, without Daily Service.—St. John's, Lancaster.

Massachusetts.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

Free, without Daily Service.—St. Paul's, Nantucket.

Maine.—*Free, without Daily Service.*—St. Peter's, Rockland.

Connecticut.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted; St. Paul's, Hartford.

Ohio.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

Kentucky.—*Free, without Daily Service.*—Ascension, Frankfort.

Tennessee.—*Daily Service, not Free.*—Christ, Nashville; St. John's, Knoxville; ———, London.

Wisconsin.—*Free, without Daily Service.*—Trinity, Jamesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

Virginia.—*Free, without Daily Service.*—St. John's, Wheeling.

North Carolina.—*Free, without Daily Service.*—St. Mark's, Halifax county; Trinity Church, Scotland Neck, Halifax county; Church of the Saviour, Jackson, Northampton county; Grace Church, Woodville, Bertie county; St. Thomas', Windsor, do.; Pettigrew's Chapel, Washington county; St. Luke's, do.; Grace Church, Plymouth, do.; Holy Trinity, Hertford, Perquimons county; St. Barnabas', Woodville, do.; St. Mary's, Gatesville, Gates county; Church of the Advent, Williamston, Martin county.

Daily Service, not Free.—Christ Church, Elizabeth City, Pasquetank county; at St. Mary's School, Raleigh; at the Chapel on Mr. Josiah Collins' Plantation, Washington county.

South Carolina.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

Georgia.—*Free, without Daily Service.*—Messiah, St. Mary's.

Florida.—*Free, without Daily Service.*—St. Paul's, Key West; St. Mark's, Palatka.

Texas.—*Free, without Daily Service.*— ———, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

New York.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

Western New York.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

New Jersey.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

Rhode Island.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

Vermont.—St. James, Hydeville.

Maryland.— ——— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

Virginia.—Grace, Petersburgh; St. Alban's, Rock county.

North Carolina.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

Georgia.—Atonement, Augusta.

Alabama.—St. John's, Mobile.

Florida.—St. Mark's, Palatka.

Texas.—Advent, Brownsville.

Michigan.—Sailors' Chapel, Detroit.

Ohio.—Zion, Dresden.

Kentucky.—St. John, Louisville.

Illinois.—St. Paul, Chicago.

Mississippi.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

CHURCHES BELIEVED TO BE "FREE" IN THE DIOCESE OF VIRGINIA.

St. James, Accomac county; St. George's, do.; St. Michael's, do.; Buckmountain, Albemarle county; St. Paul's, do.; Trinity, do.; Christ (Green Mountain), do.; Grace, do.; Howardsville, do.; Grubb Hill, Amelia county; St. Luke's, New Glasgow; Ascension, Amherst C. H.; St. Mark's, Amherst county; St. Matthew's, do.; Trinity, Staunton; Boyden Chapel, Augusta county; Trinity, Bedford county; St. Thomas', do.; St. Stephen's, do.; St. John's, Liberty; Mount Zion, Hedgeville; Trinity, Martinsburgh; Calvary, Berkeley county; Christ, do.; St. Mark's, Fincastle; Trinity, Buchanan; Christ, Brooke county; St. John's, do.; St. Andrew's, Brunswick county; Trinity, do.; Wilkin's Chapel, do.; St. Peter's, Buckingham county; St. John's, Campbell county; St. Margaret's, Caroline county; Grace, do.; Bowling Green, do.; St. Peter's, Port Royal; Westover, Charles City county; ———, do.; Roanoke, Charlotte county; Trinity, Chesterfield county; Christ, Millwood; Grace, Berryville; Wickliffe, Clarke county; Old Chapel, do.; St. Stephen's, Culpeper county; St. James, do.; St. Paul's, do.; Grace, Cumberland county; St. James, do.; St. Paul's, do.; Sapony, Dinwiddie county; Calvary, do.; St. John's, Hampton; Centurion, Old Point Comfort; Vanter's, Essex county; St. Paul's, do.; St. John's, do.; Zion, Fairfax C. H.; St. John's, Fairfax county; Fall's, do; Pohick, do.; Seminary Chapel, do.; Lebanon, do.; St. James, Warrenton; St. Stephen's, Fauquier county; St. Paul's, Leeds, do.; Trinity, Meade, do.; Trinity, Salem, do.; Two others in Piedmont parish; St. John's, Fluvanna county; Franklin parish, Franklin C. H.; St. Thomas, Middletown; Abingdon, Gloucester county; Ware, do.; St. Paul's, Goochland county; Beaverdam, do.; Grace, Greensville county; Christ, do.; St. John's, Halifax C. H.; Brick, Halifax county; Catawba, do.; New, do.; Fork, Hanover county; Trinity, do.; St. Paul's, do.; Immanuel, do.; St. Paul's, Hampshire county; Frankfort, do.; Zion, do.; Bethel, Clarksburgh; Christ, Richmond City; Armory, do.; Christ, Henry county; Christ, Smithfield; Old Church, Isle of Wight county; Grace, Jackson county; Trinity, Shepherdstown; St. John's, Harper's Ferry; St. Bartholomew's, Lee Town; St. John's, Charleston, Kan.; St. Luke's, Salines; St. Mark's, Coalsmouth; St. Paul's, King George county; Lamb's Creek, do.; St. John's, do.; St. David's, King William county; Christ, Lancaster county; Grace, do.; White Chapel, do.; St. Paul's, Weston; St. James, Leesburg; Emanuel, Loudoun county; St. John's, Louisa county; Trinity, do.; St. John's, Lunenberg county; St. Paul's, do.; Piedmont, Madison county; Trinity, do.; Trinity, Marshall county; Bruce Chapel, Mason county; Point Pleasant, do.; Christ, Matthew's county; Old Church, Mecklenburgh county; St. James, do.; St. Andrew's, do.; St. Luke's, do.; St. Timothy's, do.; Christ, Middlesex county; St. Paul's, Suffolk; St. John's, Nansemond county; Trinity, Nelson county; Christ, do.; Grace (coloured), do.; Rockfish, do.; St. Peter's, New Kent county; Christ Church Chapel, Norfolk; Hungar's, Northampton county; Christ, do.; St. John's, Wheeling; St. Thomas', Orange C. H.; Grace, Petersburg; Epiphany, Danville; Emanuel, Pittsylvania C. H.; Grace, Powhatan county; St. Luke's, do.; Immanuel, do.; Mannikintown, do.; Chapel, Princess Anne county; Emanuel, do.; St. John's, City Point; Merchant's Hope, Prince George county; Old Brandon, do.; St. James', Prince William county; St. Paul's, do.; Winfield, Putnam county; St. John's, do.; Teye's Valley, do.; Bloomfield, Rappahannock county; Warsaw, Richmond county; N. Farnham, do.; St. John's, Roanoke county; Grace, Lexington; Port Republic, Rockingham county; Christ, Spottsylvania county; St. John's, do.; Aquia, Stafford county; Lower Surry, Surry county; Immanuel, Sussex county; St. Thomas, Abingdon; St. Peter's, Westmoreland county; Oak Grove, do.; St. James, do.; Trinity, Parkersburg; ———, Wytheville; St. Paul's, Wetzel county; Grace, York county.

The above list of *Free* Churches is taken from the Journal of 1855, containing a list of the parishes of the diocese. It is possible some churches only occasionally occupied have been omitted, while one or two others, which may have become *pew* churches, have been included. The congregations of these churches are organized, have worship, and are in connection with the Convention. Yours respectfully,

Presbyter.

Private Libraries.—The *Publisher's Circular*, in a report of the November meeting of the N. E. Historic Genealogical Society, has the following:—"Rev. Mr. Farnham read a paper on libraries, which was very interesting and well received. He gave an account of the principal libraries of this vicinity, stating the number of volumes they probably contain. The best private library, in his opinion, is that of the Hon. Edward Everett. That of the late Hon. Abbot Lawrence contains 10,000 volumes, and that of Mr. Choate 7,000, having many editions of the ancient classics. Horace Walpole's library was lately sold for $200,000. Dr. J. C. Warren, nephew of the great Gen. Joseph Warren, has a magnificent collection of books, and a fine cabinet of natural curiosities. Mr. F. was requested by the meeting to publish his paper. The next meeting will be December 5th."

Historical Society.—By a late report of the Wisconsin Historical Society, we find that their Library has been largely increased by donations and purchases. This evidence of the interest taken in so new a State is very gratifying.—*American Publishers' Circular.*

Astounding Developments.—Kidder's Patent Gas Regulator.—Great Economy.—Study Your Interest.—After being before the public for nearly three years, this truly valuable little instrument of economy has continually put forth very great claims for the patronage of the public. From some late experiments with the same machines that have been in constant use for over two years in the Astor House, the following will convince any one of their superior benefit, and the only invention that will perform the desired result.

November 5. Four nights consumed, without Regulator, 26,500 feet.
November 9. Four nights consumed, with Regulator, 16,000 "

Amount saved in four nights in favour of Regulator, 10,500 feet.
Yearly saving at same rate, 955,500 feet; or, yearly saving in dollars and cents, $2,888.50.

Call at No. 262 Broadway, and, like us, you will have a fine thing.

Advertisements.

PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

December 4th.—Lecture I.—*Ancient and Modern Witchcraft.* By Edward H. Parker, M. D., Professor in New York Medical College.

December 11th.—Lecture II.—*The Conquest of Spain by the Moors.* By the Rev. Cornelius A. Swope, Rector of Mount Calvary Church, Baltimore.

December 18th.—Lecture III.—*The Gentleman.* By the Rev. Francis Vinton, D. D., Assistant Minister of Trinity Church, New York.

January 8th.—Lecture IV.—*Ethics.* By the Rev. Thomas W. Coit, D. D., LL. D., Rector of St. Paul's Church, Troy.

January 15th.—Lecture V.—*Mohammed, His History and System, as compared with Christianity.* By the Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

January 22d.—Lecture VI.—*Aids to Culture.* By the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut.

January 29th.—Lecture VII.—*The Character of Charles I.* By the Rev. A. Cleveland Coxe, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence.* By Lewis W. Mansfield, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

FOR SALE.—A LONG ESTABLISHED AND FLOURISHING BOARDING SCHOOL, IN ITS TWENTIETH YEAR.—The principal and proprietor being desirous of retiring from business, will sell his school buildings, school, and fixtures, for the amount of their actual cost. To one who has just commenced, or is about to open a Boarding School, a rare opportunity is offered to enter at once into a lucrative business. One-half the amount may remain on bond and mortgage. Address "BOARDING SCHOOL," No. 134 Bowery. nov22-4t

$50 TO $75.—SPLENDID FARMS OF TWO ACRES OR MORE, situated at Central Islip, two hours' ride from the city. Any of our citizens now have an opportunity of purchasing two acres of good land on the Long Island railroad, for gardening purposes, payable in instalments, and will receive a present of two building lots in the village, 25 by 100 feet. Here a family can reside in a healthy place, and raise on their own land all the real necessaries of life. Also, will be divided in a few days, among 400 subscribers, 40 farms and 350 building lots, located in the village of Hermanville. Each subscriber will receive for only $5 a building lot 25 by 100 feet, or a farm from one to five acres. Apply to C. WOOD, No. 208 Broadway, where maps can be had and every information given. nov29-2m

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them satisfaction. nov1-3m*

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, GIMPS, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes, and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.

☞ One Price only; no deviation. Kid gloves cleansed.

Miss Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quantity, quality, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

CARPETING, FLOOR OIL CLOTHS, &c.

SMITH & LOUNSBERRY,
No. 456 Broadway, (near Grand Street,)
Importers, Wholesale and Retail Dealers.

A choice assortment of Mosaic, Velvet, Tapestry, Brussels, Three-Ply and Ingrain Carpets, constantly on hand.

Also, English and American Floor Oil Cloths, Druggets, Mats, Matting, Table and Piano Covers, &c., &c.

oct18-2m No. 456 Broadway, near Grand street.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c.—Also, Regulators for Jewellers' and Astronomical Purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co. have established a reputation as the best clock makers in the world."—*Scientific American.* je21-1y

FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.—J. H. HARLEY, importer and manufacturer of Russian, Hudson Bay, and American Furs, has made unusual preparations this present season so as to satisfy the demands of his customers for Mantillas, Capes, Talmas, Pelerines, Victorines, Cuffs, Muffs, &c., made from every description of of the choicest Furs: such as Sable, Ermine, Martin, Chinchilla, Sable Mink, Lynx, &c.

J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the choicest warranted Furs, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of Sleigh and Lap Robes, Foot Muffs, Ladies' and Gent's Fur Gloves, also Fur Trimmings, is very large. Particular attention given to orders by

J. H. HARLEY,
oct11-3m No. 34 John street, one door from Nassau street.

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, skylights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy. sep27-1y

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.

feb10-1y BARRETT, NEPHEWS & CO.

FRENCH PORCELAIN FROM AUCTION.—

Gold Band Dining Sets.
White " "
Green Sprig " "
Fancy " "
" Chamber Sets.
Best white Stone Sets.
Parian Figures.
Bohemian Glass.

Gold Tea Sets.
Fancy " "
" " " for silver.
Tete-a-Tete Sets.
Rich Large Cups and Saucers.
Glass & China Cologne Bottles.
Fancy China Candlesticks.
Wedgewood Ware.

Canton China, per set or piece.

THE OLD BLUE CANTON CHINA, PER SET OR PIECE.

Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low. DAVIS COLLAMORE,

447 Broadway, between Grand and Howard streets.

sep27-3m*

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment. YOUNG & JAYNE,

No. 364 Broadway, corner of Franklin street.

N. B.—Churches and clergymen furnished at wholesale prices
sep20-3m

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER AND RETAILER OF SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., Nos. 87 and 89 William street, near Maiden Lane, New York. je14-1y

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER AND ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, corner of Canal street, begs leave to call the attention of his friends and patrons to the advantage of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship, W. J. H. has received Gold, Silver, and Bronze Medals, Diplomas, and Honourable Testimonials, from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS HAVE ALWAYS ON SALE AN EXTENSIVE stock of goods, expressly adapted to the wants of *CHURCHES AND PUBLIC INSTITUTIONS:*

And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

Damask, Moreen, and German Reps, for *Cushions.*
Mohair, Plush, and Silk Velvet, for *Pulpit Cushions.*
Carpeting: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule,* or *Lobby.*
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope, Picked,* or *made into Cushions.*
Patent Felt—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is, besides, cheaper than Hair, and never engenders or harbours vermin.

DOREMUS & NIXON, 21 Park Place,
mh1-1y and 18 Murray street, New York.

TENT WINE (*vino tento de rota*).—THE SUBSCRIBER HAVING been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London) celebrated Tent Wine, now becoming to be generally used in all the churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.

GEORGE SCRIVEN, Importer,
oct25-1y No. 3 Cedar street.

STAINED GLASS FOR CHURCHES, &c., MANUFACTURED by HENRY SHARP, late Sharp & Steel, No. 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may be seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses. GEORGE E. MENDUM, No. 18 Wall street.
je21-1y

SCHOOLS.

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

Paris—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D. D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

BURLINGTON COLLEGE.—THE NINETEENTH TERM OF this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. George W. Doane, D. D., the Bishop of the Diocese, or to the Rev. Hobart Chetwood, Acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY.—The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. George W. Doane, D. D., the Bishop of the Diocese, or to the Rev. D. C. Millett, Principal. oct11-9t

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

Horatio Potter,
Prov. Bishop of the Diocese of New York.

September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, CONN., offers superior advantages to a very limited number of boys. Their health, manners, and morals, receiving constant supervision, make this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams. For circulars, &c., address the Rev. ALONZO G. SHEARS.
ja1-1y

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored,* in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions,* and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, cannot be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7-6m

FALL AND WINTER FASHIONS.—A GOOD ASSORTMENT of HATS, CAPS, and FURS, of every description, at No. 236 Bleecker street, cheap for cash. The subscriber's friends and the public are invited to call and examine the stock, which will be such as to meet with their entire satisfaction.

Furs and Muffs altered to the latest fashions.

EDWARD PHILLIPS,
nov15-1y No. 236 Bleecker street, New York.

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses. French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Imperter and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see
mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

DAGUERREOTYPES.

R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather.
nov29-1y

MUSIC AND MUSICAL INSTRUMENTS.

THE PSALTER NOTED, BY THE REV. THOMAS HELMORE, M. A.—There is now being published an adaptation of the Ancient Melodies of the Church to the Psalter. In this work every syllable is set to a note or notes, after the manner of "Marbeck's Prayer Book Noted," which forms, as is well known, the ritual music of the English Church. The Melodies in this work include all the Gregorian Chants for the Psalms in their ferial form; the intonation being used only in the first verse for each morning and evening of the month. In the distribution of the words, rigid attention has been paid to their accent and their emphasis; the rules of the Ancient Plain Song being carefully observed, literally in most cases, and in their spirit when it has appeared to the editor that they are not applicable to the English language. The ancient notation has been adopted, as more fully representing what is intended, than any other; and as being perfectly intelligible to any musical person who will read the short preliminary directions contained in the work itself. The chants of the Ancient Church are properly sung in unison (or octaves), with an organ accompaniment, varied according to the taste of the organist, the character of the words, and the season of the Christian year. But for the use of churches, where there is no organ, or where harmonized vocal music is preferred to the unison, another work has been prepared, entitled,

ACCOMPANYING HARMONIES TO THE PSALTER NOTED.

In this work, the Melodies of each day of the month are printed in the tenor stave, in notes corresponding to those given in the Psalter; while, in more modern notes, four other vocal parts are given, together with an organ (or Piano Forte) arrangement—the harmonies being in general founded on the ancient gamuts, and adapted to the varied character of the Psalms themselves. The Melodies are accented to ensure a right reading of the music; and a careful attention to these marks will considerably assist in giving the desired effect to these compositions. It is sincerely hoped that they will prove a real benefit to all those who desire to restore the sublimity of our Church Music in this truly congregational part of divine worship.

The Psalter Noted, and other publications, by the Rev. Thomas Helmore, M. A.

The Psalter Noted, 8vo. edition, $1.63. Cheap edition, 18mo., 63 cents.

The Canticles Noted, 8vo. edition, 25 cts. Cheap edition, 18mo., 8 cents.

Accompanying Harmonies to the Psalter Noted and the Canticles Noted, 8vo. edition, with Explanatory Preface, &c., 75 cents.

A Brief Directory to the Plain Song used in the Morning and Evening Prayer, Litany, and Holy Communion; taken from the best authors, ancient and modern, and adapted to the present version of the Book of Common Prayer, by the Rev. T. Helmore. 18mo., price 4 cents, or $3.13 per hundred; ditto, 8vo., price 13 cents.

A Manual of Plain Song; being the "Brief Directory," "Canticles," and "Psalter," 18mo., together, 75 cents, sewed; or 88 cents bound in cloth. The same in 8vo. size, $2.25.

Accompanying Harmonies to the Brief Directory, price 38 cents.

J. A. NOVELLO'S
Sacred Music Store, 389 Broadway, New York.
and at 69 Dean street, Soho Square, and 35 Poultry, London.
oct18-tf

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instructions in Singing at her residence, No. 200 Bleecker st., commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:

No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to

mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.
a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany County, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh $6 per ton. Also, all other Coals at the lowest prices. J. I. GANTZ'S SON,
au9-1y Yard, cor. Stanton and Orchard streets

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York, (Manhattan Bank Building.) Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS.

Andrew B. Hodges,
Rollin Sandford,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clarke,
James S. Bearns,
Edwards W. Fiske,
Philip S. Crooke,
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
Geo. T. Cobb,
J. M. Furman,
John L. Everitt,
E. R. Livermore,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
William A. Cobb,
John Moore,
Jared Sparks,
Edward Neville,
James L. Morgan,
Eli Robbins,
J. Schenck Suydam,
R. Slimmon.
J. V. Schoonmaker,
Elisha B. Morrell,
A. J. Allaire,
Richard Raynor,
William Mulligan,
A. S. Foster,
Moses F. Hodges,
B. Blanchard,
A. C. Tefts,
W. L. Conklin,
Seymour L. Husted,
Chas. E. Smith,
O. W. Brennan,

A. B. HODGES, President.
ROLLIN SANDFORD, Vice President.

W. Mulligan, Secretary.
John Cashow, Surveyor. ap19-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.

A copy of the last annual report and prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

Pliny Freeman, Actuary.

George Wilkes, M. D., and C. R. Bogert, M. D., at No. 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock p. m. jan1-tf

THE MARKET FIRE INSURANCE COMPANY, CAPITAL, $200,000. Office, No. 286 Pearl street, Market Bank Building, and No. 52 Wall street.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shephard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Buckley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell,

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.
feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES.

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT.

William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B. Sherman, John Auchincloss.

Edmund Hurry, Surveyor. A. B. McDONALD, Agent.
ap26-1y

LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS.

James Van Norden,
William K. Lothrop,
Orsamus Bushnell,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Robert H. Goff,
Elisha Brooks,
William Laimbeer, Jr.,
William K. Thorn,
Levi Onderdonk,
James W. Randell,
Robert Orr,
Nathan Clark,
Daniel B. Pierson,
William Voorhis,
Robert McClellan,
John M. Mason,
Adelmour W. King,
Abm. M. Binninger,
Robert Paton.

JAMES VAN NORDEN, President.

Marcellus Eels, Secretary.
George B. Deane, Surveyor. my24-1y

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK.—Office (Ocean Bank Building), corner of Fulton and Greenwich streets. Cash Capital, $200,000. Insurance against loss or damage by Fire.

DIRECTORS.

Crowel Adams,
Levi Apgar,
Joseph Barker,
Ebenezer Beadleston,
Samuel S. Bowman,
Joseph M. Brown,
Gordon W. Burnham,
Walter W. Conklin,
Henry A. Kerr,
Ely Hoppock,
Moses A. Hoppock,
William Hustace,
Harrison Jones,
Valentine Kirby,
D. Randolph Martin,
Cor. V. B. Ostrander,
Jeremiah Robins,
Benjamin S. Taylor,
Barrett H. VanAuken,
Ward A. Work,
Nathaniel Weed,

C. V. B. OSTRANDER, President.

George W. Savage, Secretary. my3-1y

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

CLOTHS AND CASSIMERES.

Also, a large assortment of Plain and Fancy

SILK, SATIN, AND VELVET VESTINGS.

We have constantly on hand a large stock of

READY-MADE CLOTHING,

consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of

BOYS' JACKETS AND PANTALOONS

Made up in the latest and best styles, and of the best material.

GENTLEMEN'S FURNISHING ARTICLES,

in great variety, constantly on hand.

Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.

WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STEET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gents' Furnishing Goods. ☜

sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.

NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

CARRIAGES.—ISAAC MIX, JR., HAS ON HAND AT HIS REpository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESS. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest factory prices. feb3-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President—Richard Sill, No. 343 Broadway.
1st Vice President—Charles P. Burdett, No. 47 Fulton street.
2d Vice President—John G. Ambler, M. D., No. 31 Washington Place.
Corresponding Secretary—O. B. Wilson, No. 25 Beaver street.
Recording Secretary—Theo. R. McIlwaine, No. 43 Chambers street.
Financial Secretary—A. W. Hoffman, No 55 Warren street, and No. 55 Murray street.
Treasurer—Charles G. Till, No. 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

The World at Home.

Annual Thanksgiving.—Thanksgiving Day was celebrated in this City and generally throughout the State with great heartiness on Thursday last. The places of worship were well attended in the morning, while the remainder of the day was given up to festivities and family gatherings.

The President's Message.—The President it appears has determined to communicate his forthcoming message to Congress in manuscript; and it is not to be printed in advance of its delivery as heretofore.

St. Andrew's Day.—The St. Andrew's Society celebrated the anniversary of its patron saint by a dinner at the Metropolitan Hotel. The entertainment was a very elegant one, and the festivities were prolonged to a late hour.

The Baker Trial.—The court of Oyer and Terminer has been occupied during the whole of the past week with this matter, and there at present seems no immediate prospect of the trial coming to a close.

Chief of Police.—A triumph has at length been gained over our very efficient Chief of Police, George Matsell. The office has been declared vacant, much to the surprise and regret of all sensible people.

Condition of the River.—The Hudson River remains quite free from obstruction to navigation usual to the season, between here and Albany, and boats arrive and depart regularly. It will probably remain open for several days to come.

Opening of Congress.—The Thirty-fourth Congress of the United States is now in session. The Rev. H. C. Dean has been elected Chaplain. The election of Speaker has not yet taken place.

Closing of the Canals.—A meeting of merchants was held at the Corn Exchange on Saturday, with a view to effect a postponement of the time fixed by the Canal Commissioners (the 5th inst.) for drawing off the water from the canals, and closing the same. H. H. Wolf, Esq., was called to the chair, Alfred Barrett, Esq., acting as Secretary. The Chairman briefly alluded to the object of the meeting, whereupon the following resolution was offered and unanimously adopted:—

Resolved, That the members of the New York Corn Exchange would respectfully express to the Honourable the Canal Board our earnest hope and confident expectation that they will not permit the water to be drawn out of the canal until the boats now frozen in upon it can either be got through to tide-water, or until they can be unloaded where the property can be safely deposited.

Destructive Fire.—The elegant mansion of Ex-Gov. Hunt, at Lockport, was discovered to be on fire about 11 o'clock on Friday morning; and, notwithstanding the efforts of the firemen and citizens, it was entirely consumed. It was completed during the past year, and cost about $10,000.

Game Laws.—The Supervisors of Suffolk County have repealed the law for the preservation of game, passed November, 1854. An act for the preservation of deer was passed on the 15th ult., which forbids the killing of any buck, doe or fawn, under penalty of $50 for five years from the first of December inst. After the expiration of this term it is lawful to hunt them during the month of November only, under a penalty of $5 for each offence.

Juvenile Duellists.—Two boys (says the *Baltimore Clipper*), one fourteen and the other between fifteen and sixteen years of age, living in the northwestern section of the city, on Saturday last, engaged in a duel under the following circumstances: They had quarrelled, from which a game of fisticuffs ensued, and the eldest having gained the better of the younger, he found there was no other way of repairing his damaged honour but by challenging him to a duel, which was accepted, and they accordingly walked off together to the outskirts of the city. Here, judging from the manner in which they were wounded, they must have stood close together and fired. The eldest, named Wilson, living on North Howard street, received a ball in his cheek, while the younger, whose name is unknown to us, was considerably speckled about the face with powder and shot. Neither of them was dangerously injured.

Accumulation of Freight at Albany.—The dock (says the *Albany Argus* of Saturday) is literally covered with merchandise and freight for the South and East. They are rushing it east over the Boston ferry-boat at the rate of twenty-five cart loads every fifteen minutes in the day. The Central Road is doing an immense freighting business; their freight houses are filled up, the streets are covered with all descriptions of property, and we further learn that there were at Spencerville yesterday morning one hundred and nine cars filled with merchandise, which they were unable to discharge for want of room. Last evening the river was uncommonly low for the season, there being scarcely water sufficient to float boats of high draft. The tows were detained by the barges being around in the Basin, and although the steam tug boats were engaged for hours in attempting to get them off they did not accomplish it until late in the evening.

Purchase of the Crystal Palace.—The American Institute has bought the Crystal Palace, for $125,000, and taken possession. The debts of the Palace amount to about $175,000.

Mortality in New York.—The deaths in this city last week numbered 335. Of this number, 57 were men, 65 women, 118 boys, and 95 girls.

Mortality in Brooklyn.—The health returns of the past week show a total of 55 deaths, of which 33 were males, and 22 females; of these, 19 were adults, and 36 minors.

THE IRVINGITES IN CONNECTICUT.

To the Editor of the Churchman:

Dear Sir:—You have doubtless seen the letter of John C. Sterling to Bishop Williams. There are some statements in it which will bear explaining. I know the Bishop is quite able to defend his own cause; but some of the facts were so well known to me, that I volunteer as a witness in his behalf.

I am sure he could desire no better defence than a candid statement of the truth.

I do not forget the kindness I have experienced at the hands of Mr. Sterling's family. They are certainly too generous to ask any one to abandon his honest convictions, or swerve from the plain path of duty because of their personal favours. I shall endeavour to speak the truth in love.

The writer of the letter has received his information at second hand, and his mistakes are doubtless unintentional. He cannot be offended at an explanation which is kindly made.

The Bishop did decline to confirm the son of Mr. George A. Sterling, at his visitation of the parish in Sharon, in July last. A comparison of this boy with another who was confirmed cannot pertain to the merits of the case; yet, as Mr. S. brings up the subject, it is proper for me to remark upon it. The boy confirmed was two years older than the one refused. He was more than that older in maturity and manliness of character. He was and is an example of decorum out of Church, and of devotion in the Church, to all the boys of the parish, notwithstanding he is a servant boy. He was presented for Confirmation on my own judgment, without consulting the Bishop. I had no doubts as to his fitness.

In the case of Mr. S.'s boy, I had doubts—such as in all ordinary cases would have decided me to postpone presenting him to a future occasion. He had not been submitted to my personal instruction, except as he attended upon the ordinary services of the Church. He did not come to me for preparation. His father took the entire responsibility of teaching him, and avowed his conviction that no one had any right to interfere. He brought the child to me once to be examined in the Catechism; remained present during the examination; suggested what questions he thought proper to be asked, and objected to some that were asked. I approved of the boy's knowledge of the Catechism, but objected to his age and want of maturity. I proposed to refer the decision to Bishop Williams. To this the father consented. The boy's *desire* to be confirmed *seemed* to be simply the desire of the parent. I could not discover in the boy any intelligent understanding of what he expected to do, or to be done for him.

How, then, it may be asked, could I hesitate in regard to his case?

This leads to another point in Mr. S.'s letter?

In 1852, at the first visitation of Bishop Williams in that parish, and within a few weeks after I took charge thereof, I presented the daughter of Mr. G. A. Sterling for Confirmation. I did not then know that she had been refused by my predecessor; I had but just entered the parish. I knew very little of "the faith and hope" of those people. I found them in the family of one of the oldest and most influential members. They were stated attendants upon the ordinances of the Church. The objectionable features of their system did not stand out to view. I knew that the ecclesiastical authorities of more than one diocese had allowed them to retain their fellowship in the Church; and that some of their ministers even (one Mr. J. C. Sterling himself) held their canonical standing as Presbyters of the Church. It would hardly have been prudent or modest in me, with my limited information, to refuse the daughter at that time. The Bishop himself was not then prepared to do so, for his information was as limited as my own. In a recent letter from him, he says to me:

"In regard to the letter addressed to me by Mr. Sterling, in the exercise apparently of a presumed Apostolate, the only thing I should care to have noticed is the misunderstanding or misrepresentation of the case of the daughter confirmed by me on your presentation in 1852. That case differs from the one of 1855 entirely. Neither you nor I knew what the real state of matters was—if, indeed, they were then in the same state as in 1855. Had they been, and had I known it, I should have adopted the same course that I did this year. It is worthy also of remark, that nothing is said of the boy being already a communicant in the 'Holy Catholic and Apostolic Church,' so called, which is found in that one congregation in New York?"

Is it not plain from all this that the case of the boy in 1855 was one which *I* could only settle by reference to the Bishop? For me to have refused him, would have been to reverse the previous decision of the Bishop, without consulting him. And if Mr. S. would not allow the Bishop to change his own decision, on better information and reflection, much less could a humble presbyter hope to accomplish it peaceably. The Bishop, moreover, approved entirely of my course, and was willing to take the whole responsibility upon himself.

It is objected that the Bishop "left the parish without seeing the parents," or writing to them.

I can testify that there were reasons why it should be very unpleasant for him to hold any communication with the family at that time. I hope Mr. S. will not make it necessary for me to publish those reasons in full. They would be no credit to him or his cause.

It was communicated to the parents in due time why their request was not granted.

If I were writing to Mr. S. and his friends, I should like now to ask—Why do they complain that the child is debarred from his rights? What rights? Is there any Divine gift which, *in their opinion*, could not as well be obtained without the ministry of Bishop Williams? Have they not men whom they regard as quite competent to confirm, to administer sacraments, to ordain ministers, and even to reverse the decisions of Bishops to restore deposed Presbyters, and to give Confirmation of Orders? (To make them *better* if not to make them *valid*.)

Why not speak out candidly and honestly, and say how this very child had *previously* received all that was *essential* to his spiritual wants from a better source than is found in the fallen Protestant Episcopal Church?

Why not give their lamentations a proper direction?

They are mourning not for the child, but for us.

They desire to be recognized by the Church, not for their *own* sakes, but for *ours!*

We ought certainly to be very thankful for the active interest they manifest in our welfare.

But surely they do not wish us to submit to their new Apostles before we see evidence of their Divine mission. They do not desire to bring *hypocrites* into their fold. And if we cannot go to them as honest men, believing what we profess, then both we and they shall be better off as we are. It never was good policy to push men into the kingdom. "The violent shall take it by force;" but none be violently dragged in. It is not easy, then, to see the wisdom of their attempting to *force* the recognition of the Church. If it be for *our* sakes, let them deal a little more gently with us. If we are ignorant, they may give us light; not by furnishing new minds and consciences with their new revelation and ministry; but by placing the *evidence* before us.

Assertions will not do when history is to be set aside. If they are right they can afford to wait, and treat us as men; give us time, and lead us gradually on as we are able to bear it. Such was the Saviour's method with His weak disciples of old. We do not yet believe in infant communion. We do believe in the *perpetuity* of the Apostolic office; that it *has been perpetuated*, according to the Lord's word and promise for more than 1800 years; and that the same Lord will take care of it, as long as Apostles are necessary in the world.

In short, the difficulties are rather serious in the way of our receiving the new "faith and hope" which they present as the panacea for all the ills of our fallen humanity.

We repeat it. We mean to be honest with ourselves and with our God. And even if these new Apostles (so called) are right, and have divine authority, it were a hundredfold better to die without recognizing their claims, or receiving their benediction, than, with a false and hypocritical heart, to confess that which we do not believe.

I am yours, &c.,
Ezra Jones,
Late Minister of Christ Church, Sharon, Ct.

Walcottville, Dec. 1, 1855.

For the Churchman.

SUCCESSION OF THE ANGLICAN BISHOPS.

A correspondent in the last issue of the *Churchman* commences some remarks on the validity of Anglican orders by quoting an extract from an article which had previously appeared relating to the same subject. The writer in question quotes the following paragraph:

"It was, doubtless, under a consciousness of this, that the Romanists got up that flimsy and wicked invention of the 'Nag's Head story,' with reference to the consecration of Archbishop Parker, *on which certainly depends the validity of orders in the English Church since the Reformation.*"

Now, we can can scarcely see how one can avoid the conclusion, that upon "*the consecration of Archbishop Parker depends the validity of orders in the English Church since the Reformation.*" Certainly, as regards the Anglican Succession, both anterior to the Reformation and since that period, the *hinging point* is Archbishop Parker. Break or weaken the link here, and all the rest goes for very little. Nor are we able, further, to see how the following remark of our correspondent bears particularly upon the question at issue:

"The orders of the Anglican Bishops can be traced to the Church of Italy, through Archbishop De Dominis; and the Church of Ireland and its founder, St. Patrick, through Archbishop Hampton, of Armagh, and Bishop Fuller, entirely independent of Parker."

Many of the English bishops received their orders directly at the hands of Archbishop Parker; and it certainly was not customary to send for Prelates of the Irish Church whenever it might be required to consecrate a successor to an English See. We are referred, in support of the writer's theories, to "Evans' Essays to Prove the Validity of Anglican Ordination, first series, pp. 197–200. See, also, the second series, vol. i., pp. 201, *et seq.*, and vol. ii., pp. 144, 145."

In the first reference, we find great stress laid upon the validity of consecrations by a single bishop. Allowing their validity, such consecrations have always been considered as uncanonical, and are a violation of Catholic usage. Besides, if we admit that our orders have been received in this manner, do we not very seriously weaken our position.

The second reference is to pp. 201 *et seq.* of the second series, and treats altogether of the Irish Episcopate. It cannot be considered as bearing directly upon the consecration of Parker; Parker's consecrators were Barlow, Scorey, Coverdale, and Hodgeskin—English Bishops. The third reference is to Volume II. of the second series, pp. 144, 145. The objections of the Romish Archbishop Kenrick to the validity of Barlow's consecration are here ably met and refuted, and a higher estimate than before is apparently put upon the importance of Parker's consecration. And we are persuaded that it is impossible to estimate this consecration too highly, for upon it and it alone, apart from all other considerations, must depend the validity of Anglican orders, and so, of consequence, the Catholic and Apostolic claims of the Anglican Church.

H.

Beards and the Sophomores.—The Sophomore class of Yale College held a meeting lately, at which it was unanimously resolved that not one of them would shave or be shaved until after the next biennial examination, which occurs in the summer term of 1856.

Clerical Changes.

The Rev. C. S. Hedges, of Indianola, Texas, has accepted a call to the rectorship of St. Luke's Church, New Orleans, Louisiana.

The Rev. H. J. Lee has resigned the charge of St. Thomas' Church, Abingdon, Virginia.

The Rev. Wm. J. Zimmer has accepted the rectorship of Trinity Church, Swedesborough, New Jersey.

The Rev. W. Shackelford, rector of St. Mary's Church, Brooklyn, has received and accepted a call to the rectorship of the House of Prayer, Newark, New Jersey.

The Rev. Beverley Robinson Betts has accepted a call to the rectorship of St. Saviour's Church, Maspeth, L. I., and has entered on his duties.

The Rev. John H. Linebaugh, rector of Emanuel Church, Athens, Georgia, has resigned the charge of that congregation.

The Rev. R. Child has removed from Warsaw, Illinois, to Decatur, Illinois.

Married.

On Thanksgiving morning, November 29th, by the Rev. Enoch Huntington, rector of Grace Church, Broad Brook, George P. Osborn, of Windsor Locks, to Mary E. Osborn, of East Windsor.

On Tuesday, November 27th, in St. Mark's Church, Lima, by the Rev. H. C. Stowell, the Rev. A. J. Walker, rector of St. Andrew's Church, Farmridge, Illinois, to Miss Frances L. Bishop, of Ontario.

On Wednesday, November 28th, in Bethesda Church, Saratoga Springs, by the Rev. John Stienfort Kidney, J. Morris Thompson, Esq., of Philadelphia, to Miss Fanny L. Clement, daughter of Joel Clement, Esq., of Saratoga Springs.

Notices.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School room of the Church of the Ascension, on Tuesday evening next, the 11th inst., at 7½ o'clock.

Thomas P. Cummings, Recording Secretary.

New York, December 6, 1855.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, No. 55 East Thirteenth street, on Tuesday evening next, the 11th inst., at 7 o'clock.

William H. Bell, Secretary.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, No. 55 East Thirteenth street, on Tuesday evening next, the 11th inst., at 7½ o'clock.

William R. Ronalds, Secretary.

Ladies' Fair at the Mercantile Library, in Eighth street, near Broadway, commencing on Monday, the 17th inst., to assist the Rev. Ralph Hoyt in building the Free Church of the Good Shepherd, in Fifty-fourth street. Donations of money or articles for sale may be addressed to Mrs. Hoyt, care of T. N. Stanford, Esq., No. 637 Broadway.

The Mariners' Family Industrial Society will hold a Fair in the basement of the Church, corner of Madison and Catharine streets, commencing December 10th, at 7 P. M., and continuing every afternoon and evening during the week. Donations in money, fancy articles, and refreshments, are earnestly solicited, and will be thankfully received at the store of the Society, No. 322 Pearl street, or at the Church during the Fair.

dec6-2t

Lecture.—The second Lecture for the benefit of the Charity Fund of the "P. E. Brotherhood of New York," will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening next, the 11th inst., at 8 o'clock, by the Rev. Cornelius E. Swope, rector of Mount Calvary Church, Baltimore. Subject—"*The Conquest of Spain by the Moors.*" Admission 25 cents. Tickets for sale at the doors.

☞ See Programme of the Course in this paper.

Trinity Chapel—St. John's Chapel—Church of the Annunciation.—On Sunday morning next, the 9th inst., a collection will be made in each of the above named churches, in aid of the funds of "The New York Bible and Common Prayer Book Society." The kind liberality of the respective congregations is most earnestly solicited, to enable the Society to meet the largely increased calls for gratuitous donations of the sacred Bible, and its valuable commentary, the Book of Common Prayer, throughout the length and breadth of our land, from Maine to California, Oregon, and Iowa.

The following communication is just received from the Bishop of Iowa:—

Davenport, Iowa, November 27, 1855.

My Dear Sir:—The Prayer Books came safely to hand, for which I am very grateful. May God bless the Society in its efforts to spread the Bible and its best interpreter far and wide. I shall do all in my power to assist the funds of the Society. Faithfully yours,

H. W. Lee.

To Thomas C. Butler, Esq., Treasurer and Agent.

Grace Free Church, Brooklyn, (late Williamsburgh.)—Mr. Editor:—Feeling, with many other of your readers, a deep interest in the completion of the building now being erected in the missionary field of Grace Church, Williamsburgh, and having lately visited the same, allow me to say to those who have not had the like privilege, that the edifice, which is now nearly finished, is as fine a specimen of economical Church building as I have ever seen.

Its proportions are perfect, and the materials and workmanship above praise. The church was planned, and the work has been, from the first, superintended by the experienced rector, the Rev. Alvah Guion; and he, having had such severe labours in collecting the funds, seems to watch with an eagle eye every dollar that is expended.

I learn that this church cannot be occupied till $2,000 more shall have been contributed. Monetary affairs during the past year have been in such a state that the indefatigable rector is well nigh discouraged. I know of no similar undertaking, in city or country, more deserving of aid, nor any so speedily promising as large an amount of good. Let us, then, as Christians and Churchmen, hope and contribute, that a work which has been begun with so much promise and prayer may, ere long, receive the "top stone with rejoicing."

R.

N. B.—Contributions in aid of this noble undertaking may be sent to the rector by mail, or left with Messrs. Stanford & Swords, No. 637 Broadway, New York.

Remember the Poor.—The rector of the Church of the Holy Innocents, Thirty-seventh street, would again entreat the benevolent and the faithful in Christ to remember the poor of the north-western section of the city. Any remittances of money, food, or clothing, sent to No. 101 West Thirty-sixth street, will be thankfully received, and carefully appropriated.

Ladies' Fair.—The Ladies of the Free Church of the Epiphany will hold a Fair for the benefit of said Church, in the basement of the same, No. 130 Staunton street, between Essex and Norfolk streets, on Wednesday, Thursday, and Friday, December 19th, 20th, and 21st, from 11 A. M. to 10 P. M.

In again inviting the co-operation of their friends, and of all interested in the Missionary work, they have a twofold object: to secure aid in defraying the expenses of public worship, and to provide means for the relief of the poor. To sustain a free church in a district with very limited means, and where multitudes are dependent upon charity for their daily bread, requires unceasing efforts and the sympathy of those who delight to do good.

Useful or fancy articles of any kind are earnestly solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, Mrs. Lot Jones, No. 77 Second Avenue, Mrs. John Allen, No. 165 Henry street, Mrs. Wm. T. Pinkney, No. 220 Henry street, or Mrs. Cornelius W. Minor, No. 391 Houston street.

New York, November 27, 1855. nov29-3t

Church of the Holy Trinity, Brooklyn Heights, will be open for a third Service on Sunday evening, October 28th, at 7½ o'clock, and will be continued open every Sunday evening until further notice. At the third Service the seats are free.

October 22, 1855. oct25-2m

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.

jy26-tf

Acknowledgments.

Fund for Aged and Infirm Clergymen.

The Treasurer acknowledges the receipt of the following contributions, viz.:

From St. George's Church, Hempstead Rev. W. H. Moore, $12.24; St. Luke's, Brooklyn, Rev. J. W. Diller, $2.39; Grace, Canton, Rev. J. W. Moore, $5; St. Ann's Church for Deaf Mutes, New York, Rev. T. Gallaudet, $7. Thanksgiving offerings—Calvary Church, New York, Rev. Dr. Hawks, $464.33; St. Michael's, Brooklyn, Rev. E. M. Johnson, $2.40; St. John's, Cold Spring Harbor, Rev. E. F. Edwards, $14; St. Paul's, Brooklyn, Rev. I. P. Labagh, $19.89; St. George's, Flushing, Rev. S. Carpenter Smith, $56.16; St. George's, Astoria, Rev. T. R. Chipman, $21.50; St. Paul's, Morrisania, Rev. B. Ackerly, $10.02; St. John's, Fort Hamilton, Rev. M. Scofield, $10.50; St. Thomas', Ravenswood, Rev. J. M. Waite, $25.08; Holy Innocents, New York, Rev. J. J. Elmendorf, $14.89; Trinity Chapel, New York, Rev. Dr. Higbee, $217.64; St. John's Chapel, New York, Rev. S. H. Weston, $100.91; St. Peter's, Peekskill, Rev. Edward Roberts, $5; St. Ann's, Morrisania, Rev. J. P. Hammond, $20; Trinity, Plattsburgh, Rev. Dr. Coit, $12; St. Paul's Chapel, New York, Rev. Dr. Vinton, $108.92; Holy Trinity, Brooklyn, Rev. Dr. Lewis, $57.50; Trinity, New York, Rev. Dr. Haight, $73.76; St. James', New York, Rev. P. S. Chauncey, $50. Total amount, $1,332.32.

C. N. S. Rowland, Treasurer,
No. 55 Water street.

December 3, 1855.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the receipt of the following donations:

6 garments, from Miss J. E. Rowe; 8 garments, through Miss Ferguson; 1 ton of coal, through Miss E. Wallace, from Mr. Isaac Seltzer; 72 wash-cloths, from Miss Hollingsworth; 1 large basket of vegetables, from Mr. J. Q. Jones; 1 picture, from Miss M. S. Jones; 1 ton of coal, through Miss E. Wallace, from Mr. Chipp; 3 remnants of calico, from Mrs. Alnwick; $1, from Mrs. Seaman, for cakes; 12 pies, from Mr. J. Sands; 5 pair of chickens, from Mrs. Fanning C. Tucker; a quantity of sweet potatoes, from a friend; 3 pies, 1 pair of roast chickens, and a quantity of cake, from Mrs. Dr. Camman; 1 box of honey and a quantity of cake, from Mr. Rapelyea; 2 pieces of roast beef, 1 pair of roast turkeys, 1 pair of roast ducks, 4 pieces of roast mutton, 1 large pan of baked pork and beans, and 17 pies, from Messrs. Treadwell & Acker, of the St. Nicholas Hotel; a quantity of cakes, from Miss Crawford.

Donations thankfully received at the Home, No. 74 Hammond street.

December 1, 1855.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From S. A. M., Chatham Four Corners, $5; by Stanford & Swords, from T. K., Cooperstown, $10.

Lot Jones, No. 77 Second Avenue.

December 4, 1855.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

Free Church of the Holy Martyrs.

The Poor.—The subscriber gratefully acknowledges for the suffering and destitute the receipt of the following donations:

From Mr. F., of West Broadway, a valuable bundle of clothing; from an annual contributor, $5; from G. B., $5.

The calls for assistance are incessant. Will not the prosperous respond to them?

Further aid may be left with Thos. N. Stanford, Esq., No. 637 Broadway, or with

James Millett, Missionary,
No. 111 East Seventeenth street.

Protestant Episcopal Tract Society.

Christ Church, Tarrytown, Rev. Wm. Creighton, D. D., $24.95; J. T. Montroff, Constantia, Michigan, donation, $1; Miss Le Baron, $1, Mrs. Elizabeth A. Gallagher, $1, Miss E. T. Onderdonk, $2, subscribers.

Thomas C. Butler, Treasurer,
No. 55 East Thirteenth street.

New York Bible and Common Prayer Book Society.

Trinity Church, Jamesville, Wisconsin, Rev. James W. Coe, $5; Mrs. Mary E. C. Van Horne, $5, Miss Onderdonk, $3, the Misses Le Baron, $6, Mrs. Elizabeth A. Gallagher, $2, subscribers.

Thomas C. Butler, Treasurer,
No. 55 East Thirteenth street.

Business Notices.

Thomas Dugan, General Furnishing Undertaker,
Office, No. 848 Broadway,
(East side, a few doors below Fourteenth street.)

oct11-3m

Winter Circular.—Evans' Clothing Warehouse, Nos. 66 and 68 Fulton Street, between Cliff and Gold Streets, New York.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash.

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:

COATS AND OVERCOATS.	
Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.,	4 to 10
PANTS.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to 5
Fancy Cassimere, of every imaginable description	1.50 to 6
VESTS.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.,	$2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice.

nov22-3m

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

T. G. STEARNS, General Agent,
nov15-1y No. 271 Broadway, New York.

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Fall Style for 1855, now ready at the New Hat Company's, Nos. 146 and 148 Nassau street.—Best quality Three Dollars only. The public are invited to call. We sell a single hat at wholesale price. ☞ Call and see. ☜

nov8-3m

Advertisements.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM BEGINS DECEMBER 27.—A limited number of pupils is received into the family of the Principal, at $65 per Session of fourteen weeks, for Board, Tuition, &c. Catalogues and full information may be had at Thos. N. Stanford's, No. 637 Broadway. Address

REV. EDWARD BALLARD, A. M.

Cheshire, November 30, 1855. dec6-5t

PURE MALMSEY AND OTHER WINES, FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—Imported and for sale by

THOMAS McMULLIN,
dec6-6m* No. 44 Beaver street, New York.

GREAT SAVING IN FUEL, WITH SAFETY AND PERFECT REGULARITY OF POWER, COMBINED IN THE USE OF CLARK'S PATENT STEAM AND FIRE REGULATOR.—The attention of the public is respectfully called to the following advantages obtained in using these Regulators, which are adapted to high as well as low pressure, by which any amount of steam may be carried, keeping up an *even* pressure on the boilers, and consuming no more than is actually required to give the desired amount of steam. The wonders they perform in controlling the steam, saving the grate bars and furnace fronts, besides preventing the straining of boilers, saving of time in watching the damper, and the great safety guaranteed in their use, besides the great saving in fuel, which is from *ten to thirty per cent.*, should induce all who are using steam to give them a trial. We have different sizes of them, suitable for boilers of every size and situation. To the incredulous we would say, *try* one; and if it does not give entire satisfaction in every particular, the same may be returned at our expense. For any further or more definite information, please address

E. R. PRATT, Secretary,
dec6-6m No. 208 Broadway, New York.

BE WISE IN TIME.—IT MAY PROPERLY BE SAID THAT every part of the human body is capable of sympathising with the rest, because we know that no part of it can admit of having the sense of feeling excited to the height of pain without the whole frame also suffering an uneasy sensation. When a person is affected with a headache, a disordered stomach is at once generally remarked as the cause. When an attack of rheumatism takes place, there are always those collections of morbid matter in the intestinal canal, which, upon being removed, the attack of rheumatism subsides. In attacks of fever, the fever is the effect of morbid secretions in the same organs, which, by their great acrimony, have even effected the general circulation. The fever is cured when these impure matters are expelled from and by the organs of the stomach and bowels. There is not a disease occasioning pain to the human body but which can be cured by a prompt use of proper purgatives. LET THE WORLD AWAKE TO THE IMPORTANCE OF THIS GREAT TRUTH!

To attain long life, chronic disease must be prevented. We must cure our occasional attacks of sickness at once. To do this, you must have it in your power—Brandreth's Pills will secure this object. They are a century in advance of all other cathartic medicines. Hundreds of thousands already use and appreciate their medicinal qualities. Full printed directions can be always obtained with them, and a pamphlet, containing the experience of Drs. Lull and Hazard, who, in their practice, have used these pills for sixteen years. Remember, all disease is occasioned by impure blood, from collections of acrimonious matter in the stomach and bowels—that Brandreth's Pills remove these, and ultimately restore the blood to a high state of purity and vigour.

This method always cures disease when the Pills are used in season. It is impossible for them to do injury—one hundred and four years' experience has demonstrated this fact. Let all—for all are subject to be sick—provide themselves with a box of Brandreth's Pills, that, upon the first attack of pain, four or six may be swallowed. This course will save a world of trouble and often months of sickness. Be wise in time!

Brandreth's Pills are sold at Brandreth's principal office, No. 43 Canal street, Brandreth's Buildings, at 25 cents per pox, with full directions. Also, at Burnton's bookstores, No. 241 Hudson street and No 296 Bowery; at D. D. Wright's, No. 66 Houston street, corner of Lewis; Joseph Kerr, No. 813 Broadway; by Mrs. Hayes, No. 175 Fulton street, Brooklyn; Dyott & Sons, Philadelphia, and by all respectable Druggists and Medicine Venders in the world.

dec6-3m

PRINTING! JOHN A. GRAY, BY STEAM!
GENERAL
NEWSPAPER, BOOK, AND JOB
Printer, and Stereotyper,
95 AND 97 CLIFF STREET,
CORNER OF FRANKFORT STREET, NEW YORK,

BEING the Printer of over THIRTY NEWSPAPERS, MAGAZINES, and REVIEWS, in connection with a large BOOK and JOB business for Publishers and Stationers, is obliged to employ facilities UNSURPASSED IN EXTENT AND VARIETY by any similar Office on this Continent. He is therefore prepared to accommodate the Public in general with EVERY CONCEIVABLE DESCRIPTION of Printing, whether Plain or Illustrated, Large or Small, Much or Little, Letter-press or Stereotyped, Bound or Unbound; From the least Circular, Card, or Label, to the Largest Newspaper, Book, or Poster, in COLOURS or BRONZES, on the Shortest Notice, in the Best Style, and at the Lowest Rates.

my17-tf-5p

PUBLICATIONS.

ANTHEMS FOR THE COMING SEASON.—NOVELLO'S CHEAP MUSIC, (Imported from England,) NO. 389 BROADWAY, NEW YORK.

ANTHEMS FOR CHRISTMAS.

Hopkins, E. J. Let us now go even unto Bethlehem, S. A. T. B., 19 cents. Single Vocal parts, 13 cents. Class copy, 3 cents.

Croce. Behold, I bring you glad tidings, S. A. T. B., 19 cents.

Greene. Behold, I bring you glad tidings, for two Trebles or Tenors, with Chorus for four voices, 38 cents. Separate vocal parts, 22 cents.

Handel. For behold darkness. Recit. } 13 cents.
—— The people that walked in darkness. Air B. }

—— For unto us a child is born, 31 cents. Separate vocal parts, 25 cents.

—— Behold a virgin shall conceive; and, O thou that tellest. Alto, Solo, and Chorus, 31 cents. Ditto, 8vo., 6 cents. Separate vocal parts, 25 cents.

Jackson (Masham). Short and easy anthems, suitable for country choirs:—

—— Sing, O heavens (four voices), 25 cents. Separate vocal parts, 13 cents.

—— O Zion, that bringest good tidings (four voices), 63 cents.

—— O come hither and behold (four voices), 63 cents.

Novello. Sing unto the Lord. Short anthem for S. A. T. B., with a verse for four trebles, 19 cents. Small class copy, in score, 3 cents. Separate vocal parts, 16 cents.

Purcell. Behold, I bring you glad tidings. In full score. Verse, A. T. B., 69 cents. Separate chorus parts, 13 cents.

—— Behold, I bring you glad tidings (abridged from the above), from Boyce's Cathedral Music. Verse, A. T. B., 25 cents. Separate vocal parts, 22 cents.

Vittoria. Behold, I bring you glad tidings, S. A. T. T. B. Folio size, 19 cents. Class copy, in score, 3 cents.

Carols for Christmas-tide. Set to Ancient Melodies, by the Rev. Thomas Helmore, M. A. Words principally in imitation of the original, by the Rev. J. M. Neale, M. A.

With Melodies.

18mo. size, sewed	$0 13
Ditto, in packets of 50	5 00
Ditto, condensed four vocal parts	0 25
With Voice Parts and Pianoforte Accompaniment.	
Folio music size	$1 13

These Carols may be sung by a Solo voice, with Accompaniment for the Piano and Organ, in which form they are printed in Music Folio. *Ad libitum* Vocal Parts for Alto, Tenor, and Bass, have been added, in order that, when these voices are present, the harmony may be rendered complete without an instrument.

HARPER & BROTHERS, 327 TO 335 PEARL street, (Franklin Square,) have recently published:

I.
A CHILD'S HISTORY OF THE UNITED STATES.
By John Bonner.
Uniform with Dickens's "Child's History of England." 2 vols. 16mo, Muslin, $1.

II.
HARPER'S MAGAZINE FOR DECEMBER. Illustrations. 8vo, Paper, 25 cents.

III.
THE STORY OF ANCIENT HISTORY.
From the Earliest Periods to the Fall of the Roman Empire.
Forming No. 13 of Harper's Story Books, a Series of Narratives, Dialogues, Biographies, and Tales, for the Instruction and Entertainment of the *Young*. By Jacob Abbott. Embellished with numerous and beautiful engravings. Small 4to, Paper, 25 cents; Muslin, gilt, 40 cents.

IV.
MAURY'S PHYSICAL GEOGRAPHY OF THE SEA.
The Physical Geography of the Sea. By M. F. Maury, Lieut. U. S. Navy. With wood Cuts and Charts. Fourth edition, 8vo, Muslin, $1.25

V.
BARTON'S GRAMMAR.
An Outline of the General Principles of Grammar. With a brief Exposition of the chief Idiomatic Peculiarities of the English Language. To which Questions have been added. Edited and enlarged by the Rev J. Graeff Barton, A. M., Professor of the English Language and Literature in the New York Free Academy. 16mo, Muslin.

VI.
FOWLER'S ENGLISH GRAMMAR.
The English Grammar in its elements and forms. With a History of its origin and development. Designed for use in Colleges and Schools. Revised and enlarged. By William C. Fowler, late Professor in Amherst College. 8vo, Muslin, $1.50; Sheep, $1.75.

VII.
LAMB'S WORKS.
With a Sketch of his Life and Final Memorials. By Sir Thomas Noon Talfourd, one of his Executors. Portrait. 2 vols. 12mo, Muslin, $2; Half Calf, $3.

VIII.
LILY.
A Novel. By the Author of "The Busy Moments of an Idle Woman 12mo, Muslin, $1.

IX.
MEXICO AND ITS RELIGION;
Or, Incidents of Travel in that Country during parts of the Years 1851–52–53–54, with Historical Notices of Events connected with places visited. By Robert A. Wilson. With Illustrations. Muslin, $1.

X.
LOSSING'S PICTORIAL FIELD BOOK
Of the Revolution; or, Illustrations, by Pen and Pencil, of the History, Biography, Scenery, Relics, and Traditions of the War of Independence. 2 vols, 8vo, Muslin, $8; Sheep, $9; Half Calf, $10; Full Morocco, $15.50.

XI.
WOMAN'S RECORD;
Or, Sketches of all Distinguished Women, from the Creation to the Present Time. Arranged in Four Eras. With Selections from Female Writers of each Era. By Mrs. Sarah Josepha Hale. Illustrated with 230 engraved Portraits. 8vo, Muslin, $3.50; Sheep, $4; Half Calf, $4.25.

XII.
CHRISTIAN THEISM;
The Testimony of Reason and Revelation to the Existence and Character of the Supreme Being. By Robert Anchor Thompson, M. A. (The First Burnett Prize of $9,000 was awarded to this Treatise.) Large 12mo, Muslin, $1.25.

XIII.
THE ARAUCANIANS;
Or, Notes of a Tour among the Indian Tribes of Southern Chili. By Edmond Ruel Smith, of the U. S. N. Astronomical Expedition in Chili With Illustrations. 12mo, Muslin, $1.

XIV.
THACKERAY'S NEWCOMES.
The Newcomes: Memoirs of a most Respectable Family. Edited by Arthur Pendennis, Esq. Illustrated by Richard Doyle. A new edition. 2 vols, 8vo, paper, $1.75; Muslin, $2.

XV.
LEARNING TO TALK;
Or, Entertaining and Instructive Lessons in the Use of Language. By Jacob Abbott. Illustrated with 175 Engravings. Small 4to, Muslin, 50 cents.

XVI
SYDNEY SMITH'S LIFE.
By his Daughter, Lady Holland. With a Selection from his Letters, edited by Mrs. Austin. 2 vols., 12mo, Muslin, $2; Half Calf, $3.

XVII.
BUNGENER'S COUNCIL OF TRENT.
History of the Council of Trent. From the French of L. F. Bungener. Edited by John M'Clintock, D. D. 12mo, Muslin.

XVIII.
MISS BEECHER'S LETTERS
To the People on Health and Happiness. Illustrations. 16mo, Paper, 37½ cents; Muslin, 50 cents.

XIX.
WAIKNA;
Or, Adventures on the Mosquito Shore. By Samuel A. Bard. With a Map of the Mosquito Shore, and Sixty Original Illustrations. 12mo, Muslin, $1.25.

Now ready.

ROSE CLARK.—BY FANNY FERN. Price, $1.25.
And for sale by booksellers generally.

"It is superior to anything we have yet had from the gifted pen of Fanny Fern."—*New York Mirror.*

"It is certainly the best thing America's favourite authoress has yet done."—*N. Y. Entr' Acte.*

"It is ten times the superior of 'Ruth Hall,' in every respect; and great as was the sale of that book, we should not wonder if this were ten times greater."—*Boston Evening Gazette.*

"In this story, the writer maintains the characteristics which first gained her such wide celebrity. She is, by turns, witty, pathetic, scornful, and reverent—terrific in sarcasm, and warm, earnest, and outpouring in eulogy—rapid in movement, always full to overflowing with life and energy, and always going directly to the heart of her subject; and, finally, every quality is intensified and sharpened in its effects by an amazing power of condensation, compressing often into a paragraph, or a line, what common writers would spread over a dozen dreary pages." After alluding to the manner in which "Ruth Hall"—Fanny Fern's last previous work—took the public by storm, the writer adds of "Rose Clark:" "It is, in all respects, a better book. The author, instead of resting upon her laurels, has girded herself up to her work of self-improvement; she has pruned her expression of much of its extravagance, without losing anything of her life, energy, or wit; she has shown a creative capacity equal to her power of satire and invective."—*Philadelphia Inquirer.*

Published by MASON BROTHERS, New York.
dec6-2t

THE MOST ELEGANT RELIGIOUS GIFT BOOK EVER PUBLISHED IN AMERICA.—D. APPLETON & CO. Nos. 346 and 348 Broadway, will publish on the 1st of December:

THE HOLY GOSPELS;
ILLUSTRATED IN FORTY ORIGINAL DESIGNS.
BY FREDERICK ORNBECK.
One Volume folio, Antique Morocco. Price $20.

"These designs, so long celebrated for their exquisite beauty, and having for some years been in the hands of several of the first engravers, are now first given to the public in their complete form. We look upon the present volume as a most rare and precious Commentary on the Gospels. Where is the scholar or the orator who can explain our Lord's Parables with the power shown in the portraiture here given of the "Ten Virgins," and the "Sleeping Husbandmen?" What preacher can teach the humility or the majesty of duty more eloquently than the illustrations here presented of Christ rebuking pride by setting a child before his Disciples, and subduing worldliness by calling Matthew from his gold to follow the Master unto the end? What exegeses, however learned or eloquent, can equal the touch of this genius in bringing to the heart the meaning of the Resurrection of Lazarus, and the pathos of Gethsemane and Calvary?"—Extract from Preface.

LIST OF PLATES.

1. The Child Jesus in the Workshop of Joseph. 2. The Annunciation to the Blessed Virgin Mary. 3. The Visitation of the Blessed Virgin. 4. John in his name. 5. The Nativity of Jesus Christ. 6. The Presentation of the Child Jesus in the Temple. 7. Adoration of the Magi. 8. The Massacre of the Innocents. 9. The Flight into Egypt. 10. The Child Jesus in the midst of the Doctors. 11. The Baptism of Christ. 12. The Marriage in Cana of Galilee. 13. The call of Matthew. 14. The Sinner Anointing the feet of Jesus. 15. Jesus Sitting in the Ship, teaching the Multitude. 16. Christ in the House of Mary and Martha. 17. The Parable of the Good Seed and of the Tares. 18. The Cure of the Sick. 19. The Parable of the Prodigal Son. 20. Who is the greatest in the Kingdom of Heaven. 21. Woe to the Pharisees. 22. The Parable of the Ten Virgins. 23. Jesus raiseth Lazarus. 24. Christ Entereth Jerusalem. 25. Jesus Washing the Disciples' feet. 26. John leaning upon the Bosom of Jesus. 27. The Disciples Asleep. 28. The Arrest of Jesus. 29. Peter's Denial of Christ. 30. Herod and Pilate are made friends. 31. Barabbas Released. 32. Behold the Man! 33. Jesus Scourged. 34. Bearing the Cross. 35. The Crucifixion. 36. The Burial. 37. The Resurrection. 38. Appearance of Jesus to Thomas. 39. Charge of Jesus to Peter. 40. The Ascension.

D. A. & CO. HAVE NOW READY
A NEW EDITION OF
THE REPUBLICAN COURT;
OR, AMERICAN SOCIETY IN THE DAY OF WASHINGTON.
BY RUFUS W. GRISWOLD.
Illustrated with Twenty-one Engravings from Paintings by Eminent Artists.
nov22-3t One Volume, Antique Morocco. Price $12.

WANTS.

WANTED IMMEDIATELY.—A TEACHER FOR A PARISH School, competent to prepare Boys for College, and to give instruction in Vocal Music. A clergyman would be preferred. A good salary will be secured. Address the Rev. CHAS. FREDERICK HOFFMAN, Morristown, New Jersey.

nov29-2t

$2,000 SALARY.—AT ST. THOMAS' HALL, HOLLY Springs, Miss., a Church School for Boys, the above salary will be given to a very accomplished linguist. There is no healthier region in the world, and a charming population, highly educated and refined, may present additional considerations.

No person need apply who has not some reputation in the Church at large for elegant scholarship. J. W. ROGERS, Rector.

nov22-3t

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21-tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—THE CLERGY, CHURCH FAMILIES, and the public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "THE EMPLOYERS' AND SERVANTS' PROTECTIVE AGENCY," No. 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful, and worthy servants.

mh1-1y

THE CHURCHMAN

IS PUBLISHED EVERY THURSDAY, FOR THE Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now, as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS:—*Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of

THE PROPRIETOR